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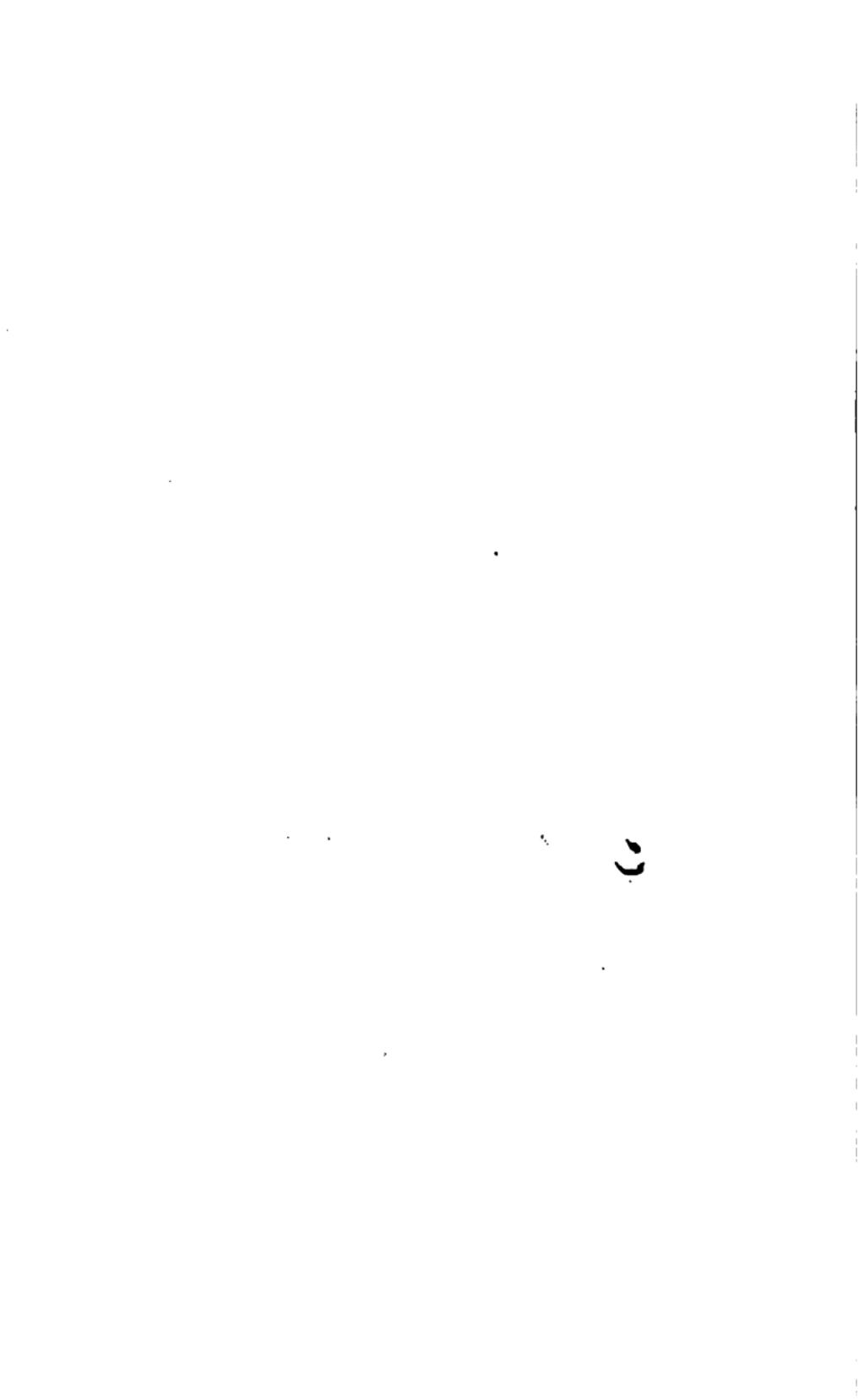




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PROGRESSIVE EXERCISES  
FOR ADVANCED STUDENTS  
IN  
LATIN COMPOSITION;  
IN THREE PARTS.

- I. MODELS OF CICERONIAN LATIN.
- II. MISCELLANEOUS CLASSICAL TRANSLATIONS FOR RE-TRANSLATION.
- III. EXTRACTS FROM ENGLISH CLASSICAL WRITINGS.

WITH NOTES, AND AN INTRODUCTION.

*By Henry Davis.*



FOR THE USE OF KING'S COLLEGE.

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## P R E F A C E.

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A Book of Latin Exercises, not immediately based on rules for construction and government, requires some explanation of its scope and purpose. It is designed, as the title itself announces, for the use of *advanced students* of Latin Composition; and, therefore, is not intended to supersede those elementary Exercises, of which the mere rules of grammar form the basis. The works, indeed, of **VALPY**, **MAJOR** and **EDWARDS**, **KENRICK** and the two **ARNOLDS**, are extremely valuable, and have exercised a most important agency in improving the style of Latin Composition among English students; who without such aids and appliances would have experienced far greater difficulty in attaining the power of writing correct and classical Latin.

The object of this little work is, to continue the work already so well begun, to promote a good Latin style by the constant exhibition of Ciceronian models, in which simple and involved sentences occur in connexion, and thus by degrees to introduce the student to the difficulties of that periodic writing which gives beauty and character to the style of Cicero and Livy. By the imitation of classical models, **BEMBO**, **LIPSIUS**, **MANUTIUS**, **MURETUS**, and **ERASMUS**, as well as **PORSON**, **PARR**, and **COPLESTON**, in our own country, have attained an undying reputation for classical and elegant taste in writing; and, as the plan adopted in these Exercises has been for some years successfully pursued in the **UNIVERSITIES**, at **ERON**, and in other public seminaries, it is unnecessary to apologize further for the

appearance of a book specially intended to ease the labours both of the tutor and learner. To write elegant and classical English, indeed, is an enviable accomplishment; but to write with correctness and taste *in a dead language*, where the *ear* gives no assistance, and in which the construction and position are so entirely different from that of our own language, is a work not of months, but years; and the mere avoidance of grammatical blunders and solecisms, by no means involves a necessary approach to the elegances and niceties of idiom that distinguish the Latin from almost all other languages.

The Work is divided into three successive portions. The translations from Cicero form the basis, and are so regulated with respect to succession, as to lead the student through all the difficulties and involutions of periodic composition peculiar to that splendid writer. The *second* part comprises a great variety of Extracts from other writers, especially Livy and Casar,—with a few also from the Latin writings of Muretus, Bembo, Lipsius, and Manutius. The *third* part consists wholly of extracts from the ‘Spectator,’ and other classical English writings; on which the learner may try his skill after having gone through the earlier portion of the book.

In conclusion, it must in justice be observed, that a large portion of any thing valuable that this book comprises, is due to the Editor’s old and valued friend, the Rev. J. S. Brewer, M. A. Oxon, and Tutor of King’s College, London, who suggested the desirableness of such a work, with a view to its use in the College, and who has corrected the sheets as they passed through the press.

HENRY DAVIS.

West Strand, Nov. 8, 1844.

## INTRODUCTORY HINTS

ON

## LATIN COMPOSITION.

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To give a detailed account of all the peculiarities of Latin construction that present difficulties to learners, would obviously carry us beyond the scope of a brief introduction;—neither is it necessary in a work intended for advanced students, to dilate on many kinds of construction with which continued practice must have already made them perfectly familiar. As, however, there are many constructions of a peculiar character involving difficulties requiring some skill and practice to surmount, a few observations have been drawn up, selected chiefly from the works of the best Latin Grammarians (ZUMPT, SCHELLER, ARNOLD, &c.), principally, on the government of compound verbs, the connexion of the moods, the construction of the particles, the arrangement of words, the connexion of sentences, and the structure of periods. By attention to these briefly expressed rules, it is hoped that the student will be able to surmount almost every obstacle to a perfect acquaintance with Classical Latin composition.

## i. ON THE GOVERNMENT OF COMPOUND VERBS.

The government of many compound verbs, as well as some few others, presents considerable varieties and anomalies, in some cases, even affecting the meaning. It seems desirable, therefore, to furnish lists of verbs admitting of such variety of construction.

## I. Verbs admitting an accusative or dative as the immediate object of the action.

*Allatrare*\*, *antecedere*\*, *adsidere*, *anteire*, *antistaret*, *antevenire*†, *antevertere*†, *attendere*\*, *illudere*, *incessere*\*, *insilire*, *insultaret*, *occumbere*, *desperare* [also with *de* followed by an ablative], *mederi* and *medicari*, *præcurrere*, *præire* [dative of *person*, accusative of *thing*, generally], *prævenire*, *præstare*, *prætolari*.

*Note*.—Several compound intransitive verbs (assuming a transitive meaning) take an accusative exclusively; as, *adire*, *adoriri*, *aggredi*, *alluere*, *invadere*, *inire*, *præcedere*, *obire*, and *oppetere* (*mortem*), *adire* and *convenire*, to go to confer with, *egredi* and *excedere* (*fidem*, *modum*, &c.)—*circumire*, *circumsidere*, *circumstare* and *circumsistere*, *coire*, *præterire*, *prætergredi*, *præterfluere*, *prætervehi*, *prætervolare*, *transire*, *transvolare*.

II. Verbs differing as to the government of their remote object, (or *terminus ad quem*).

*Abdicare*—*se ex magistratu*;—*magistratum*.

*Adscribere*—*se civitati*;—*in civitatem*.

*Adspergere*\* *alicui* (*aliquid*);—*aliquem aliquā re*.

*Adfertur mihi*;—*ad me*.

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\* *Adspergere* and *inspurgere*, *circumdare* and *circumfundere*, *donare* and *impertire*, *exuere* and *induere*, *intercludere*, *interdicere*,

*Confidere rei*—naturā loci.  
*Dare* (literas) alicui—ad aliquem.  
*Deficere sibi*—se—à rege.  
*Donare\** alicui (aliquid);—(aliquem) aliquā re.  
*Excellere* alii,—inter alios,—super alios.  
*{Exuere\** (vestem) sibi;—se ex laqueis.  
*Induere\** alicui (tunicam);—se in laqueum.  
*Impertiri\** (laudem) alicui;—(aliquem) salute;—alicui salutem.  
*Incidere* cortici literas;—nomina in tabulā.  
*Inspergere* farinam potionis;—oleam sale.  
*Imponere* onus alicui;—dextram in caput (or in capite).  
*Incumbere* remis;—ad rempublicam.  
*Manere* his bellum;—indigna manent victos.  
*Mittere* (literas) alicui;—(librum) ad aliquem.  
*Respondere* alicui;—litteris;—ad spem.  
*Referre* rem,—or de re ad senatum.  
*Scribere* (epistolam) alicui;—ad aliquem.

### III. Verbs having a construction varying according to the relation-intended:—

*Emulari* aliquem, to imitate, — alicui, to envy.  
 rival.

*Accedere* Ciceroni, assent to, — ad aliquem, approach.  
 agree with.

*Auscultare* alicui, obey. — aliquem, hear, listen to.

*Cavere* alicui, be anxious for. — aliquem, guard against.

*Consulere* cuivis, take care for. — aliquem, consult the advice of.  
 — in aliquem, proceed against.

*Cupere* alicui, be devoted to. — aliquid, desire.

*Curare* huic rei, be anxious for. — hanc rem, take care of.

and *prohibere*, are used equally correctly either with an accusative of the thing and a dative of the person, or with an accusative of the person and an ablative of the thing.  
 [Zumpt, § lxx. 4. a, note 2.]

<i>Horrere alicui</i> , shudder for.	{ — <i>aliquid</i> , desire. — <i>hastis</i> , bristle with.
<i>Interesse alicui</i> , have a concern in, be present at, or with.	— <i>inter quosdam</i> , be between.
<i>Mereri sibi aliquid</i> , earn for one's-self.	{ — <i>equo</i> , serve as a horse-soldier. — <i>de patriâ</i> , of one's country.
<i>Metuere alicui</i> , fear on behalf of.	{ — <i>aliquid</i> , fear, be afraid of. — <i>à robis</i> , fear from one. — <i>de suâ vitâ</i> , fear concerning.
<i>Moderari equo</i> , tame.	— <i>se</i> , govern.
<i>Petere mihi cibum</i> , get, seek;	{ — <i>aliquem gladio</i> , attack.
— <i>vitam nocenti</i> , petition for;	{ — <i>aliquid ab alio</i> , demand.
<i>Præcellere genti</i> , preside over.	{ — <i>aliquem</i> , excel. — <i>damnum</i> , be answerable for.
<i>Præstare alicui</i> , excel.	{ — <i>à vi</i> , ensure from violence. — <i>se virum</i> , prove himself.
<i>Prospicere alicui</i> , provide for.	— <i>aliquid</i> , foresee.
<i>Quærere sibi aliquid</i> , seek.	{ — <i>de aliquâ re</i> , question. — <i>de aliquo</i> , or <i>in aliquem</i> , examine by torture.
<i>Recipere alicui</i> , give an assurance, pledge one's-self.	{ — <i>se in locum</i> , retreat. — <i>res amissas</i> , recover. — <i>in se</i> , take on one's-self.
<i>Timere alicui</i> , fear on account of. — <i>de</i> , or <i>pro aliquo</i> .	{ — <i>aliquid</i> , be afraid of.

<i>Temperare lingue, lacrimis,</i>	} tame, moderate.	— <i>republicam, govern.</i>
— <i>alicui, spare.</i>		— <i>ratem, guide, steer.</i>
<i>Vacare rei, turn one's</i>		— <i>à culpâ, be without.</i>
thoughts to.		
— <i>philosophiae (Cic. Epp.</i>		

F. i. 6.)

<i>Valere alicui</i>	} be serviceable	— <i>à morbo, be well as re-</i>
— <i>alicui rei</i>		— <i>in aliquem, tell</i>
for.		— <i>against.</i>
		— <i>denis sestertiis, be</i>
		— <i>worth.</i>

## ii. ON THE USE OF THE MOODS, ESPECIALLY IN DEPENDENT SENTENCES.

THE INDICATIVE MOOD is used for the *absolute* declaration of *facts*, and presents few difficulties. The following peculiarities, however, deserve notice:—

1. The words *oportere, necesse esse, debere, posse, par-aequum-justum esse*, and others of the same kind, are put in the indicative of past time, in order to express that something should have been done which has not been done; as, *Aut non suscipi bellum oportuit, aut geri pro dignitate populi Romani.*

2. In the consequent member, or *apodosis*, of a conditional proposition, the past tenses are often put in the Indicative, to give, as it were, more liveliness to the representation, although in the *protasis*, or conditional clause, there appears an imperfect or pluperfect Subjunctive; as, *Si ita esset, quid opus erat te gradatim istuc pervenire.* Cic. de Nat. D. i. 32.

THE SUBJUNCTIVE MOOD is used, when a proposition is stated, not as a matter of fact, but as *possible*,

*desirable*, or *contingent*. It must be remembered, however, in determining between the use of the Indicative and Subjunctive, after contingent and hypothetical particles, that *events really contingent are sometimes represented as actual in the same way as future events are spoken of as present*. If, therefore, the contingency is not required to be emphatic, the Indicative is to be used; but if the idea of contingency is to be represented with more than usual strength, either the present or perfect of the Subjunctive is commonly used. It is used sometimes without particles, but more generally with conjunctions, relatives, or other connectives prefixed.

1. The former use of the Subjunctive has been called *potential*\*, owing to the use of the auxiliaries *may*, *can*, *might*, *could*, &c. Ex. gr. *dicat* *aliquis*, a man might say:—*diu vivat* *Regina*, may the Queen long live:—*pater moriatur* *interea*, meanwhile my father may die. (In all these cases, however, accurate logic requires the implication of a primary sentence, as the stem on which the Subjunctive is grafted.)

2. According to this principle, the present and perfect tenses of the Subjunctive are used, sometimes, to *soften an assertion*, as, *Hoc sine ulla dubitatione confirmaverim*.

3. The present of the Subjunctive is sometimes used as a kind of Imperative, to express a *request* or *precept*, and with *ne*, as a *prohibition*; as, *Emas non quid opus est*.

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\* Some writers on Grammar make a distinction between the Subjunctive and Potential moods, because the former is sometimes used to indicate *possibility*: but, in point of fact, this distinction is as unnecessary as the adoption of a Latin Optative.

The following hints on the use of the Subjunctive with the Particles, must be committed to memory:—

1. The four tenses of the Subjunctive standing in connexion with the particles *si*, *nisi*, *etsi*, *tametsi*, *etiamsi*, have distinct meanings; the present and perfect expressing a contingent action, which may or may not take place, while the imperfect and pluperfect quite exclude the idea of its actual occurrence. Thus, *si velit* should he please, (which he may;) *si vellet*, had he pleased, (which he did not.) *Utinam salvus sis*—(you may be;)—*utinam salvus essem*, (you cannot be.) *Obs.* *Si* and its compounds, however, do not necessarily require a Subjunctive, unless the contingency be emphatic; because it is more commonly joined with an Indicative.

2. Propositions, in which a *purpose*, *object*, or *result*, is expressed, take the Subjunctive,—such connexion being formed by the following particles:

- a. *Ut*, in order that; as, *Edimus, ut vivamus*.
- b. *Ne\**, (negative of *ut*;) lest, as, *Cura, ne in mortuum incidas*. (Observe the difference between *vereor ut* and *vereor ne*.)
- c. *Quo* (abl. of *qui* and equiv. to *ut eo*,) in order that,—that by this means, usually with a comparative; as, *Quo facilius ab imperitis teneatur*. *Quo*, when followed by *minus* (that not,) is used after verbs of hindering, as *arcere, defendere, detergere, impedire, officere, prohibere, vetare*, &c., as, *Ne quid impedit, quominus suo sensus quisque munere fungatur*. Cic. de Fin. v. 12. Compare also, the use of *quominus* in Cic. Epp. Fam. i. 4, *nemo est qui nesciat, quominus discessio fieret*, per adver-

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\* *Ne* is not equivalent to *ut non*, whenever *ut* expresses a consequence or effect; as, *tum fortè segregabam, ut ad nuptias tuas venire non possem*.

sarios esse factum, where *quominus* depends on *esse factum*. [Obs. The use of *quo*, as if, is not very frequent. Ex. gr. *hæc tibi antea non rescripsi, non quo cessator esse solerem*. I have not answered your letter before, *not* however *as if* I were usually a loiterer. Cic. Epp. F. ix. 13.]

d. *Quin\**, (used in the sense of *qui—quæ—quod non, ut non, quòd non*,) after negative propositions, either direct or implied by such preceding expressions, as *nihil est, vix est, haud dubium est, fieri non potest, haud procul abest, &c.*, as, *Nihil tam difficile est, quin possit inveniri. Non fieri potest, quin virtus homines reddat felices.*

3. When a proposition dependent on another proposition is introduced by a verb in the Infinitive mood, the subsequent clauses introduced by relative pronouns or particles have their verbs generally in the Subjunctive, especially when those clauses express the words or thoughts; as, *Omnes consentiunt esse aliquid quod ad eos pertineat qui vitâ cesserint.* Cic. Tusc. Q. i. 15.

4. A proposition, dependent on another expressed in the Subjunctive mood, will require a Subjunctive likewise in the sub-dependent clauses, if they express *contingent* or *supposed* circumstances; but when those clauses *emphatically declare facts known as such by the speaker or writer*, the use of the Indicative is still necessary; as,—1. *Rex imperavit ut quæ bello opus essent* (supposed) *pararentur*; but 2. *Imperavit Alexander Lysippo, ut eorum equitum qui apud Granicum ceciderant (fact) faceret statuas.*

5. When a proposition, expressing a fact, and having its verb in the Indicative mood, has another dependent on it, in which are declared *the sentiments or words of*

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\* *Quin* used with the Indicative, has usually an Interrogative sense. In some few cases with this mood it may be rendered by—*yea, rather.*

*another*, and *not* the writer or speaker, the dependent proposition will be in the Subjunctive mood. Thus,— *Socrates accusatus est, quod corrumperet juventutem* (because *he was supposed to be* a corrupter of youth.)

6. All dependent sentences containing an *indirect question*, take a Subjunctive mood; and those interrogative pronouns and particles, (as, *quis, qualis, quantus, uter, quam, ubi, unde, cur, quare, quomodo, utrum, an, num*\*) which in direct questions would be followed by an Indicative, here take a Subjunctive. Thus, *Roges me, quid aut quale sit Deus. Quaeretur, sintne Dii, necne sint. Cic. de Nat. D. i. 22. Quid nihi suadeas, quomodo regnum illud sese habeat, quis procuret, diligenter mihi perscribas. Epp. F. viii. 4.*

7. The Subjunctive is used with relative pronouns and particles, when they introduce a proposition not merely descriptive, but expressing a *consequence, defining circumstance, purpose, or motivet*. The following constructions must be carefully remembered:—

- a. When a demonstrative pronoun or particle has gone before, and the relative following can be resolved by *ut*, (as, *cujus*, equivalent to *ut mei—ejus, &c., cui to ut mihi, &c., quem to ut eum, &c.*) Thus, *Non sumus ii, quibus nihil verum esse videatur. Cic. Nat. D. i. 5. [Obs. The demonstrative may be implied, as well as expressed.]*
- b. After comparatives with *quam qui* in all its cases; as, *Visa legato major acies, quam quæ ab suo præsidio sustinéri posset. Liv. x. 4.*

\* The following passage from *Cic. Tusc.*, Q. v. 16, (Parumne cognitum est superioribus nostris disputationibus, *an* delectationis et otii consumendi *locuti sumus*, sapientem ab omni concitatione animi semper vacare,) presents an exception. Qy. *Simus.*

† The use of *qui* with the Subjunctive mood is well explained in *Arnold's Exercises*, Part i., § 60, 61; and in *Bröder's Latin Syntax* (transl. by Arnold), pp. 65—70.

- c. With *indefinite general expressions*, the relative pronoun or particle introducing such contingent notion, is used with a Subjunctive mood. Ex. gr. sunt, *qui censeant*; *præsto sunt, qui fuerint*, &c. — inventi multi sunt, *qui vitam profundere pro patria parati essent*. Cic. Off. i. 24.
- d. *General negatives*, *nemo est qui, nihil est quod*, &c., are followed by a Subjunctive; as, *Nemo est, qui nesciat*, &c.
- e. *Interrogative expressions implying a negative*, (*quis est, &c.*,) are followed by *qui* with a Subjunctive; as, *Quid est, quod te impedit*, &c. Cic. Nat. D. i. 31.
- f. When the proposition introduced by the relative contains *the reason of what goes before*, the Subjunctive with *qui* is employed; as, *Malumus iter facere pedibus, qui incommodissimè navigassemus*. Cic. ad Att. v. 9. *Naturam accusa, quæ abstrusserit*. Cic. Acad. Q. iv. 10.
- g. When the proposition introduced by the relative expresses *the end and motive of the action before mentioned* in such a way, that *ut* with the Subjunctive might be substituted; as, *Sunt multi, qui eripiunt aliis quod aliis largiantur*. Cic. Off. i. 14.
- h. *Unus* and *solus*, when joined with *qui* in the qualifying clause, require a Subjunctive; as, *Solus es Cæsar, cuius in victoriâ ceciderit nemo, nisi armatus*. Cic. pro Marc.
- k. In narrative sentences after relative pronouns and adverbs when *habitual or repeated action* is spoken of in past time, the Subjunctive is used; as, *Siqui rem malitiosiùs gessissent, dedecus existimabant*. Cic. pro Rosc. Am. 38.
- 8. When any one relates the words, or describes the sentiments of the other, and using the *oratio obliqua* represents him in the third person, the verb of the main proposition is then put in the Infinitive, and the dependent clauses (relative and causal,) take the Sub-

junctive. The following example well shows the distinction between the *Oratio recta* and *obliqua* :—

1. *Oratio recta.*

Ars earum est quæ *sciuntur*; oratoris autem omnis actio opinionibus non scientia *continetur*. Nam et apud eos *dicimus* qui *nesciunt*, et ea *dicimus*, quæ *nescimus* ipsi.

—Cic. de Orat. ii. 7.

2. *Oratio obliqua.*

Ponuntur hæc quoque in secundo Ciceronis de Oratore libro contradictiones; Artem earum rerum esse quæ *sciuntur*; oratoris omnem actionem opinione, non scientiā *contineri*; quia et apud eos *dicat* qui *nesciant*, et ipse *dicat* aliquando quod *nesciat*,

—Quinct. ii.

9. Many Latin verbs, apparently requiring for their immediate object an accusative with the Infinitive, are followed, nevertheless, by the Subjunctive with *ut*. These verbs are chiefly such as refer directly or indirectly to some *design* or *purpose*. Ex. gr.

- a. Verbs of endeavouring, aiming, accomplishing; as, *facere*, *studere*, *id agere*, *meditari*, *curare*, *niti*, *contendere*, &c.
- b. Verbs of begging, demanding, admonishing, commanding, charging with a commission, *where not only the object, but the purpose of the request, &c., is contemplated*.
- c. Phrases, such as *accidit*, *contingit*, *usu venit*, *reliquum est*, *accedit ut*, &c.
- d. Verbs denoting willingness, unwillingness, or leave to do any thing, such as *volo*, *nolo*, *malo*, *patior*, *sino*, *licet*, *fac*, *oportet*.

*Obs.* Under certain circumstances *quod\** is used, and

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\* It may be well to notice here the well-marked distinction between *quod* and *ut*; *quod* always referring either to a *cause* or *motive*, or their equivalent, *ut* pointing to the *purpose*, *end*, or *object*, of that which is stated. (See Crocker's Exercises, p. 65—73.)

not *ut*, with the Subjunctive; viz., after verbs denoting feeling, pain or joy, surprise or wonder, (*doleo, angor, gaudeo, miror*,) especially in the *oratio obliqua*; as, Cato *mirari se aiebat, quod non rideret haruspex*. Cic. de Div. ii. 24. This use of *quod*, however, is in almost all cases decided by the other clauses in construction.

Connected, also, with the use of the moods, is the construction of the particles, which, according to the sense in which they are used, take either an Indicative or a Subjunctive. They are arranged here with the meanings under the respective moods:—

PARTICLES*.	SENSE WITH INDIC.	SENSE WITH SUBJ.
<i>Quamvis</i> ... ... ..	{ although, notwithstanding	{ however much { although (?)
<i>Quanquam</i>	—	although
<i>Licet</i> (verb)		although, whereas
<i>Ut</i> ... ... ..	when, just as	just as if
<i>Quasi</i> (quam- <i>si</i> )	—	until
<i>Tamquam</i>		provided only
<i>Dum</i>		1. since { sens. 2. when } conseq. 3. whereas
<i>Donec</i>	until as long as	
<i>Quoad</i>	—	
<i>Dummodo</i> ... ... ..	1. when 2. since (temp.)	
<i>Quum</i> ... ... ..	3. while 4. because	

It is obvious, however, that all these particles under any sense will, if the construction of the involved sentence requires it, take the Subjunctive mood; as well as *postquam, ubi, simul ac, quum primum*, &c., which in the *recta oratio* are joined with an Indicative.

\* On the use and government of these and similar particles the learner is referred to Grotewald's second *Excursus*, where the subject is treated at length, and very satisfactorily. (Arnold's Ed., pp. 181—188.)

### iii. ON THE MODE OF CONNECTING LATIN PROPOSITIONS AND SENTENCES \*.

The connexion of propositions with each other is much more generally and strictly expressed in Latin than in English; and thus, by the employment either of pronouns or particles, two or more connected propositions are grouped in one Latin period, which in English would be cut down into several small sentences. A few instances are here given by way of

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\* The conjunctive particles are the chief links which unite Latin propositions and sentences, and they are divided into different classes, as follows:—

- a. Some are simply connective, and called copulative: *et, ac, atque, que* enclitic, *necnon, neque* and *nec, etiam, quoque, item* and *itidem, tum-tum, cum-cum, neque-nec*.
- b. Those connecting words or clauses having a different or opposite meaning, are called disjunctive: *aut, vel, ve* enclitic, *sive, seu*.
- c. Some express comparison: *ut, uti, sicut, velut, prout, praet*, (chiefly by the comic poets;) *ceu* (poetic), *quam, tanquam, quasi, ut si, ac si*; with *ac* and *atque*, when they mean *as* or *than*.
- d. Some are concessive: *etsi, etiam si, tametsi, quanquam, quamvis*; so *ut* and *quum*, in the sense of *although*.
- e. Conditional: *si, sin, siquidem, nisi* or *ni, si modo, dummodo*, provided only, (also *dum* and *modo*, sometimes); *dummodo ne, provided only not, or modo ne and dum ne*.
- f. Inferential: *ergo, igitur, itaque, ideo, idcirco, proinde, propterea*, and the relative particles, *quapropter, quare, quamobrem, quocirca, unde*.
- g. Causal: *nam, namque, enim, etenim, quia, quod, quoniam, quippe, quum, quando, &c.*
- h. These denote purpose or result: *ut or uti, quo, ne or ut ne, neve or neu, quin, quominus*.
- k. Temporal: *quum, quum primum* (as soon as), *ut, ut primum, (udi?) postquam, antequam* and *priusquam, quando, dum, donec, etc.*
- l. Interrogative: *num, utrum, an, ne* enclitic, also *numne, utrumne, anne, nonne, numquid*.
- m. Adversative: *sed, autem, verum, vero, at, alqui, tamen, attamen, etc., enimverò, ceterò*.

N.B.—Observe that *que, ne, ve*, are called *enclitic conjunctions*, from *ἐγκλίνειν, inclinare*, because they throw back their own stress or accent on the foregoing syllable: thus *dellum*, but *dellumque*; *taceam*, *taceamne*.

[See Scheller, i. p. 252—5; and Zumpt, § lxiii. throughout.]

example to guide the student to imitate them in his own re-translations or compositions:

1. *Et, aut, vel, neque*, repeated more than once (where in English the connective would occur once only), as, *Itaque neque tu multum interfuisti rebus gerendis,—et ego id semper egi ne interessesem*. Cic. Epp. F. iv. 7. These and other still more common cases of connexion by means of these particles will be easily imitated.

2. *Ut* (used where in English we should say, *and therefore*;) as, *Quos amissimus cives, eos Martis vis perculit, non via victoriae; ut dubitare debeat nemo, quin multos, si fieri posset, Cæsar ab inferis excitaret*. Cic. ad Marcell. 6.

3. *Ita—ut* (equivalent to *indeed: but*;) as, *Quod ego ita libenter accipio, ut tibi tamen non concedam,—i.e., I take it of you with great good-will, indeed; but still, &c.* Cic. Epp. F. v. 21.

4. *Is—qui, talis—qualis, tantus—quantus, &c.*; as, *Non ego is sum, cui talia dicas*, I am not a person of such character that you should tell me such things. *Gratulor tibi, cum tantum vales apud Dolabellam, quantum si ego apud sororis filium valorem, salvi esse possemus*. Cic. Epp. F. ix. 10.

5. Particles expressing comparison (*ut, sicut, quemadmodum*;) as, *Ego te, ut semper amavi, ita per omnem vitam amabo* (I have always loved you; and so I always will.)

6. *Etsi* and *quia*. *Etsi* non doctus sum, *tamen* scio. I am, *indeed*, no scholar, *but still* I have experience. *Patris redditum, quia ille non scripait, nescio,—for* he has never written.

7. *Nec* or *neque* for *et non,—nec ullus* and *nec quisquam* for *et nullus* and *nemo,—nec unquam* for *nunquam, &c.*; as *præstringit oculos, nec habet ullum cum virtute commercium*. Cic. Senect. 12.

It must be observed, also, that complete and perfect sentences, between full stops\*, are united in Latin by relative pronouns,—whereas in English they would be written separately and independently.

1. Relative pronouns, as *Nihil de fratribus injuriā conqueri*.—*Quem* ego, quum comp̄perissem omnem sui tribunatūs conatum in meam perniciem parare. Cic. Epp. F. xiii. 2.

2. *Neque* for *et non* in the connexion of two shorter sentences; as, *Parem vobis me sperari esse factum*. *Nec* meherc̄lē aliter vidi existimare vel Cn. Pompeium —vel P. Lentulum, &c. (So also *neque ullus, nec quisquam, neque unquam*, &c.) *Neque* is used also instead of *non*; as *Neque* negaverim, evidently in order to link the two propositions; and in the same way we find *neque verò quisquam, &c., neque tamen quisquam, &c.*, for *nemo vero, nemo tamen, &c.*

3. Sentences are connected also by other particles. *Nam* (for) seldom or ever met with at the beginning of English sentences, is of common occurrence in Latin; as, *Nam quod ad me Curius consobrinus tuus (ut scis) mihi maximè necessarius*. Cic. Epp. F. ii. 19. So also, *at, at verò*; as, *At verò malum est liberos amittere. Malum, nisi hoc pejus sit haec sufferre et perpeti*. Ibid. iv. 5.

#### iv. ON THE ARRANGEMENT OF WORDS AND CONSTRUCTION OF PERIODS.

The arrangement of the words in English, and most of the modern European languages (except the German), is regulated by the natural or logical order of

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\* So punctuated at least by nearly all our critical editors, and so marked, also, in the *more modern* manuscripts.

construction; but in Latin the order of the words is fixed by entirely different principles, and is to a great degree optional. The following statements are of constant application, and form the basis of all more particular rules.

A. The most emphatic word, or that more important to the sense, precedes the less emphatic\*.

B. All the words essential to the complete expression of an idea should be placed near together, and not separated.

C. The subordinate clauses of sentences are not placed *after* the principal proposition, but are *parenthetically* interposed between and embraced by the subject and predicate expressing the main idea.

Hence are deduced the following general rules on the arrangement of words and clauses:—

i. *Arrangement of Words.*

1. In simple narrative discourse, the *subject* or *nominative case* comes first; then follow the *oblique cases*, with all other unemphatic additions, and last of all the *verb*; as *Deus orbem gubernat*.

*Except, a.* When the proposition is too long for the reader to be kept in expectation of the verb, or

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\* Arnold, in his preface to Grotefend's Exercises, states the general rule in somewhat different terms:—"The word that is to be made prominent, must be placed where it will appear *isolated*;—the nature of the word determining whether this effect will be produced by its being placed *before* or *after* other words."

where such postponement would cause an awkward concurrence of verbs.

- b. When the subject is closely connected with the succeeding clause, and is limited or explained by it: in this case the verb comes first; as, *Vetat dominans ille in nobis Deus injussu nos hinc suo demigrare.* Cic.
- c. In *familiar* or *oratorical* passages the verb is often placed either first, or nearly at the beginning of a sentence.

2. The adjective, when not emphatic, is usually placed after its substantive, especially if it be the longer word, as *Di immortales, Rex potentissimus.* The following cases are emphatic:—

- a. *Summus* and *supremus, medius, ultimus, extremus, intimus, infimus,* and *imus, reliquus*, denoting the part of any thing, are placed before the substantive, as *Summus mons, extremo libro, in intimo sacrario.*
- b. The demonstrative pronouns usually precede their substantives; as, *Ejus disputationis sententias memoriae mandavi; quas hoc libro exposui.*
- c. When one substantive governs another in the genitive, the adjective usually precedes both; as, *Propria veri investigatio, duo Platonis precepta.*
- d. When the substantive is governed by a preposition, the adjective is usually put before both, as *Hac in questione, magna ex parte, &c.*

3. The word or phrase that is governed precedes that by which it is governed; and this accounts not only for the fact of the genitive preceding its governing noun, but for the position of the accusative before the verb and other Latin peculiarities of collocation.

4. Each sentence should, when it is possible, begin with that word which has the closest connexion with

the preceding sentence. This is a point of such importance as to deserve the translator's most attentive consideration\*.

5. Words used antithetically are placed as close to each other as possible, in order that their opposition may be the more readily perceived; as, *Non video, quomodo sedare possint mala præsentia præteritæ voluptates.* Cic. *Tusc.* v. 26. *fragile corpus animus sempiternus movet.* *Som. Scip.* 8.

6. Adverbs are usually placed immediately before the words they qualify; as, *Nihil tam asperum neque tam difficile esse, quod non cupidissimè facturi essent.* *Exc. Ante*—*quam, prius—quam, non tantum—sed, &c.*; as, *Ante revertit, quam expectaveram.* So also, *ne—quidem*; as, *ne cogitare quidem.*

7. Prepositions immediately precede the words they govern, except in some cases, where a genitive intervenes,—as, *ad bonorum perniciem;* and where *per* occurs in adjurations, as, *Per, ego te, fili quæcunque jura, &c.* Except, also, *prououns, tecum, tecum, quibuscum, &c.,* as likewise *versus, tenus, penes, and usque.*

8. Harmony requires that long and short words should be intermixed, that monosyllabic and short words should precede those that are longer, and that long and important words close the sentence.

N.B. The auxiliary verb *sum* very rarely closes a Latin sentence.

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\* See Arnold's Preface to his edition of Grotefend's Exercises.

ii. *Arrangement of Clauses.*

“It may be laid down as a general rule for good Latin style, that no proposition should be unconnected with another, and that the series of propositions and periods should form links of a chain, which only breaks off at last, because the thought has been completely expressed,—at least, no proposition should stand detached without a special reason.”—ZUMPT.

1. The use of the relative pronouns and conjunctions in uniting sentences and clauses is exceedingly important; because relative propositions of every kind are constantly employed in the construction of periods.

2. The order of Latin sentences or clauses is founded on that of words; and as minor additions and circumstances are thrown into the middle of simple propositions, while the verb closes the whole, so propositions of a dependent and circumstantial nature are parenthetically inclosed within the principal members of a period; as, *Homines, quia male vivis, te oderunt. Miror, quomodo, cum ego te tantopere amaverim, me odisse possis.*

3. Those clauses, however, are most generally prefixed, which occur first in the order of thought,—such as those expressing a cause, condition, comparison, time, &c.; as, *Postquam mihi mors patris tui nuntiata est, valde dolui. Ut patrem meum amavi, ita te amavi.*

4. The clauses inserted in involved sentences should, as nearly as possible, be of uniform length, increasing towards the close; and fulness and roundness of style can only be acquired by studying the art of balancing

the clauses of periods. Cicero, Livy, and Cæsar are good models for forming a periodic style. The following is a good example from Livy of this involved construction:—“*Numitor, | inter primum tumultum, hostes invasisse urbem atque adortos regiam dictitans, quum pubem Albanam in arcem præsidio armisque obtinendam avocasset, postquam juvenes perpetratâ cæde pergere ad se gratulantes vidi, | extemplo advo- cata concilio, scelera in se fratris, originem nepotiem ut geniti, ut educati, ut cogniti essent, cædem deinceps tyrannū, neque ejus auctorem ostendit.*” Liv. i. 6. The reader may examine also the construction of a long passage in Liv. xxii. 11. (“*Fabius—edicto proposito, ut, &c.—ad Dictatorem veniret;*”) an analysis of which is given by Grotefend at the close of his eighth *Excur- sus*. The whole of this *Essay* is exceedingly well drawn up, and will repay perusal. See Arnold’s Edition, pp. 195—203.

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# PROGRESSIVE EXERCISES

IN

## LATIN COMPOSITION.

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### PART I. CICERONIAN LATIN.

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1 Cicero always judged perfect philosophy to be that, which *had the ability* of expressing itself with copiousness and elegance on the most-important questions.

2 *This one conviction was implanted* in men even of the oldest times, that there is sense in death, and that man is not so *erased* by a departure from this life, as to be totally destroyed.

3 Honour *is the fosterer* of the arts;—all are incited to studies by love-of-renown; and those [studies] *are always neglected* which people hold in disesteem.

4 Cicero, even in his eighty-fourth year, was still not withered nor depressed by old-age: *neither the court nor the bar*, neither friends, nor clients, nor guests, felt-the-want-of his powers; for no one ever desired a conference with him *to whom he pleaded engagements as an excuse.*

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1 posset. 2 unum illud erat insitum. delēri. 3 alere.  
jacēre. 4 [Invert the order. Old age neither withered, &c.]  
non cuīra, non rostra, &c. cui fuerit occupatus.

B

5 We have known the old-age of many [to pass] without complaint, *without [their] repining* that they were freed from the chains of their passions, and were no longer the objects of contempt to their friends.

6 It is the characteristic of a brave and persevering man not to be harassed by adversity, nor *from want of self-possession to lose his footing*, but ever to exhibit discretion and presence of mind without abandoning reason.

7 As it is not every wine, so it is not every [man's] life, that *becomes soured* by length of time:—I much like seriousness in old-age, if, like other qualities, it be in moderation, but certainly not *surliness*;—and as for covetousness in advanced life I cannot comprehend its meaning.

8 When Gorgias of Leontium, at the advanced age of a hundred and seven, was asked why he liked living so long, he said, “I have no reason to *quarrel with old age*;”—a noble reply and worthy of a man of learning; for *fools* alone charge their faults and vices to the account of old-age.

9 *Whatever results we can obtain* from literature and studious pursuits which formed our ancient delight, we will most willingly place at the disposal of Lentulus, who has ever loved such subjects.

10 In the nature of the lower animals there is nothing that *has* the force of memory, intellect, and reasoning,—[nothing] that *retains* the past, *foresees* the future and *can* embrace the present,—qualifications which are alone divine.

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5 qui non molestè ferrent. 6 tumultuantem de gradu  
dejici. 7 coacescere. acerbitas. 8 quod incusem. in-  
sipientes. 9 quantum consequi poterimus. 10 [Use the  
subj. mood.]

11 Nothing is so execrable or so pernicious as pleasure, inasmuch as, should it rise to a greater height or be of longer duration, it would extinguish every *mental faculty*.

12 *As there can be no doubt of this, that men in a great degree both injure and profit their fellow-men, we consider this to be the principal feature of virtue, to conciliate men's minds and combine them to our own purposes.*

13 I wish you *to be assured*, that there is not even the least thing belonging to you, that is not dearer to me than all my own concerns; and on this account I seem never *to be satisfied* with *paying you attention*.

14 We must first ascertain what seems so well known a thing—what is death? For there are those, who think that death is the departure of the soul from the body: there are those also who think there is no departure, and that the soul is destroyed with the body.

15 Anger is of all things to be avoided in punishment; because an angry man who proceeds to punish will never maintain that moderation which lies between *excess and defect*; and it were much to be wished *that* those who preside over states should resemble the laws which are induced *to punish* from [motives of] justice not [of] anger.

11 *omne animi lumen.* 12 *cum hic locus nil habeat &c. quin.* 13 *tibi persuadere. sedulitate mihi satisfacere.* 15 *nimum et parum.* (See *Grotewold; Exours.* iv. Arnold's translation, p. 190.) [*ut* with subj. mood.] *Ad punendum.*

16 *Every thing that occurs* in accordance with nature is to be reckoned a good; and what is so consistent with nature as for old men to die off—[a fate] which as respects young persons happens in opposition and repugnance to nature.

17 All deceit is deserving of the greatest hatred;—and of all injustice none is *more flagrant* than that of them, who, when they are most deceitful, *so act as to seem at least to be virtuous*.

18 Great undertakings are accomplished, not by strength, *agility*, or *swiftness* of body, but by wisdom, authority, and judgment, [qualities] of which old age is *so far from being* deprived, *that they even increase with it*.

19 As for those books of yours, if I should find any one to whom I can safely commit them, *I will take good care that they shall be forwarded to you without delay*.

20 No vice is *more pernicious* than avarice, especially among the chief governors of a state; for to *make a trade of* the state is not only base, but wicked, and nefarious.

21 Ennius, when seventy years old, so bore poverty and old-age, (two of those *burdens* of life *usually considered greatest*,) that they rather seemed to give him a kind of pleasure.

22 We are quite of opinion, that, *if* Ptolemy

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16 *omnia quæ fiunt.* 17 *capitalior.* id—ut, &c. 18 *velocitatibus.* non modo non—sed etiam. 19 *curare preferendos.* 20 *tetrius.* *habere quæstui.* 21 *quæ maxima putantur onera.* 22 *si exploratum sit.* [Note. *Si* takes sometimes an indica-

*has ascertained that he is able to get possession of the kingdom, he should not hesitate, but if there be any doubt he should not make the attempt.*

23 *To hold death of little account* should be the constant study of youth, since without such study no one can enjoy mental tranquillity; for die we must, and as to the very day, that is quite uncertain.

24 There are many, *and those, too*, eager for splendour and renown, who take away from some *in order to give* to others; and such men conceive that they will be thought beneficent to their friends, if they enrich them by any means whatever. This, however, is so far removed from morality, that nothing can well be more contradictory.

25 In this *scheme*, what facts and causes and times *may bring about* you yourself will best and most easily see: I deemed it right, however, that you should learn particularly from myself what had been resolved by us.

26 *Consanguinity* unites men both by kindness and affection; for it is *of great importance* to possess the same ancestral monuments, to employ the same rites, and to have common places of sepulture.

27 *Philosophy has been neglected* till the pre-

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tive sometimes a subjunctive mood: the former, when the supposition represented implies nothing of the speaker's opinion,—the latter, when it carries with it (as in the passage here given) some intimation of an opinion respecting its possibility or probability.] non esse cunctandum. 23 mortem ut negligamus. 24 et quidem. [Use *quod* with the subj. mood. See Zumpt's *L. Gram.* § lxxvi. 12.] 25 ratio. ferre. 26 sanguinis conjunctio. magnum. 27 [See above, Ex.

sent age, and has derived no light from Roman learning. *Our task is* to illustrate, and raise it into notice; so that if when we were employed we have served our fellow-citizens, we may be able to serve them, if possible, when at leisure.

28 We are now come to the pleasures of the country, *which are never* interrupted by old age. Country-people, indeed, have their business or reckoning with the earth, which is never refractory, never returns without interest what it has received—sometimes, indeed, with small, but generally with very full interest.

29 When I *consider* the nature of the soul, says Cicero, it seems a far deeper and darker thought [to imagine] what the soul is when residing in the body as in a foreign home, than what is its quality when it *shall have departed hence* and gone to the open heaven, its proper abode.

30 All of us are *attracted* and *induced* to a *fondness* for knowledge and science,—a matter in which excellence is deemed honourable, while we reckon *blundering*, error, ignorance, and *indiscretion* to be both evil and base.

31 *Quintus Maximus* possessed a sedateness mingled with great politeness; old age had not changed his manners. He carried on wars *when evidently of great age*, as if he had been a youth; and by his patience he calmed the *youthful impetuosity of Hannibal*.

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3.] nobis est. 28 quæ nec ulla. 29 intueri. exire.  
 30 [ *Trahere*, to impel by a physical agent; *duoere*, to lead by the dictates of reason. Thus, *ducunt volentem fata*,—*nolentem trahunt*. Senec. Epp. 107.] ad cupiditatem. labi. decipi.  
 31 erat in Q. M. gravitas, &c. cùm planè esset æstate pro-  
 vectus. [Lit. Hannibal, exulting like a youth.]

32 We may truly say, that the most illustrious, out of the many celebrated and joyful days of Scipio's life, was that, on which, *after the adjournment of the Senate*, he was brought back home at night by the conscript fathers and the allies of the Roman people, the day before he *left this mortal existence*; appearing as it were rather to have ascended from so high a state of dignity to the gods of heaven, than *to have gone down to the shades below*.

33 Against Pythagoras and Plato are most of the ancient philosophers, who *pass the doom of death on souls*, as if capitally condemned; nor yet is there any other reason why the soul's immortality should seem to them incredible, except that they cannot imagine or comprehend by their reason what the soul is without the body.

34 Whilst we were making all endeavours by our advice, *active zeal*, personal labour, and influence in behalf of the king's cause,—all of a sudden came out *that abominable bill* of Cato's *to hamper our pursuits*, and draw aside our minds from minor anxieties to the highest degree of terror.

35 The man who fears what is not to be avoided, cannot by any means exist in *mental quietude*; but he who fears not death, because to die is inevitable and has in itself *no terrors*, provides himself with a new and powerful security for the happiness of life.

36 Of all methods *none is more suitable* for defending and maintaining one's influence than to possess the love of mankind; *none more unsuitable* than to

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32 *senatu dismisso*. exceedere ex vita. ad inferos pervenire.  
 33 *miti contra morte animos maletere*. 34 *stadium*.  
*nefaria promulgatio*. *quaes impeditet*. 35 *animo quieto*.  
*nihil quod sit horrendum*. 36 *nec optius—nec alienius*.

have inspired men's fear: for Ennius cleverly said, "Whom men fear, they hate; whom each one hates, *he wishes dead.*"

37 If Scipio Africanus had lived to his hundredth year, *would he ever have been weary of his great age?* [No.] He would no longer practice *running, leaping, darting the spear, or handling the sword*; but [he would practise] wisdom, reason, and well weighed opinion, which, if old men had wanted, our forefathers would not have called the supreme council, a senate.

38 Everything moved by external impulse, is, according to Plato, inanimate; but that which has life is influenced by its own internal principle of motion. Such, then, is the peculiar nature and property of the soul, which, if it be of all others *the only continually self-moving principle*, it certainly has not been born, and is eternal.

39 We discover four causes why old-age generally seems wretched. The first, because it calls us aside from managing our affairs;—the second, because it increases the infirmity of the body;—the third, because it deprives us of all pleasures,—and the fourth, because *it approaches near to the grave.*

40 There abides, I know not how, in men's minds a certain *prophetic conjecture* of ages to come; and that too is not only most commonly found in the greatest intellects and loftiest spirits, but is also most distinctly manifest.

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periisse expetit. 37 implied negative, *num.* neque excursione nec saltu nec eminus hastis aut cominus gladiis uti. 38 una, quæ se ipsa semper moveat. [See *Arnold's Ess.* part 1. §§ 60, 61, on the construction of *qui* with the subj. mood.] 39 nec procul absit à. 40 augurium.

41 *I think I can perceive* that men are born with a certain fellowship existing between all mutually, and becoming still greater as they become more closely connected; fellow-citizens, therefore, are more influential than foreigners, and near relatives than *mere strangers*; because in these nature itself has *engendered* friendship;—still it has not a sufficient degree of *durability*; for friendship is so far superior to relationship, that kindly feeling can *abide apart* from relationship but not from friendship; indeed, take away kind feeling, and the name of friendship is removed, while that of relationship is retained.

42 In *conferring* a kindness, or returning a favour, (all things else being alike,) our chief duty is to *give the principal aid to him* who wants it most; whereas the contrary is the case with the majority of men, who most readily serve him from whom they expect most, even though he needs not their services.

43 *I do not now* covet the strength of a youth, any more than when a youth I longed for the strength of a bull or an elephant. What we have we ought to employ with contentment; and what we do, we should do *consistently with* our strength: for what saying could possibly be more contemptible than that of Milo of Crotona, who, in his old age seeing wrestlers practising in the arena, is said to have looked on his limbs, and *weepingly exclaimed*, “These, alas, are already dead!”

44 Whereas most people conceive that military affairs are more important than *those of civil life*, we must receive this opinion with caution; for many

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41 sic mihi perspicere videor. parēre. firmitas. tolli ex. 42 collocando. ei potissimum opitulari. inservire. 43 ne nunc quidem. pro. illacrimansque dixisse. 44 ur-  
banas.

have often sought after wars merely through eagerness for fame; and this generally occurs with men of great spirits and talents, the more so if they have a tact for war and are eager for military achievements.

45 If I were to say that I am *not* moved by regret for Scipio, I should assuredly assert what is false; for I am grieved, as never man was, *at my bereavement of such a friend*. Still I console myself chiefly with this topic of comfort, that I labour not under the same mistake as most who *bewail* the departure of their friends. I conceive that no evil has happened to my friend Scipio; and *to mourn too greatly* over one's own troubles, is the work of a man who loves not his friend, but himself.

46 Philosophy *has this efficacy*; it is the physician of the mind, removes vain anxieties, sets us free from our passions, and *chases* our terrors. *Its influence*, however, is not equal and uniform; although it has much power, when it has once embraced a favourable disposition. Indeed, not fortune alone aids the brave, as the old proverb has it, but reason also, and in a much greater degree, because it confirms, as it were, by certain precepts man's *power of endurance*.

47 When King Pyrrhus waged an unprovoked war on the Roman people, and when the contention for *military supremacy* was with a noble and powerful monarch, a deserter from him came to Fabricius's camp, promising *for a proposed reward* to return with the same secresy as he had come, to the camp of Pyrrhus and destroy him with poison. Fabricius

*ordered him to be surrendered up to Pyrrhus, and this deed very properly met with the Senate's approbation.*

48 Nothing is more amiable than virtue, nothing *more alluring* towards love,—inasmuch as we love even those we have never seen on account of their excellence and probity: for who is there that *holds* not in *kindly esteem* the memory of Fabricius and Curius, or on the contrary does not detest Tarquin the Proud, Spurius Cassius, or Spurius Mælius?

49 If men are wrong *in believing* that human souls are immortal, they of all others are most to be excused; and if *they be really not destined for immortality*, still it is desirable that souls should be extinguished only in their due time *on the completion of the old-age of their existence.*

50 *Both* in daily conversation, *and* in open court before the judges, Hortensius conducted the cause of Lentulus with such eloquence, seriousness, zeal, and power of argument, that greater *could not have been exhibited by any one.*

51 Whenever a person *has a more than usual hankering after* pleasure, even though he be ensnared by it, yet out of respect-to-others he conceals and disguises his appetency; and hence we may understand that bodily pleasure not being worthy of the excellence of human nature, ought to be despised and rejected.

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posuisset. [Use *curare* with the participle in *dus.* See Zumpt. § Lxxix. 10. Note.] laudari. 48 quod magis alliciat. caritate aliquâ benevolâ usurpare. 49 [Lit. Because they believe.] non sunt futuri immortales. peractâ, &c. abl. absol. 50 quum—tum. ut neque quisquam agere potuerit. 51 est paulo propensior ad. [According to Döderlin, *verecundia* means respect shown to others as their due; *modestia*, unwillingness to assume more than one's rights; *pudor*, unwillingness to do anything inconsistent with honour.]

52 As respects the soul,—what it is, where [it is,] or whence [it comes,]—there is *a great variety of opinion*. To some the heart itself appears the soul; to others a certain part of the brain seems to hold the government of the soul. *Some consider* neither the heart nor the brain to be the soul, but [maintain] that it resides in one or other of these organs; while others again, as indeed most of our countrymen, hold the soul to be air.

53 Cicero, when quite a boy, remembered Lucius Metellus, who was made *pontifex maximus* five years after his *second* consulship, and presided over that sacred office twenty-two years, *to have enjoyed such excellent strength* at the most protracted period of his existence, that he never *regretted the loss of* youth.

54 If we cannot *hold pleasure of light account* by the use of reason and wisdom, great thanks should be rendered to old-age, *for causing* us not to desire what is inconsistent with duty: for pleasure is the foe of reason, hinders deliberation, as it were, *hoodwinks* the mind's eyes, and has no fellowship with virtue.

55 All my pursuits, energies, care, zeal, and, in short, *all the powers of my intellect*, I have fixed and settled on the consulship of Milo; and I have made up my mind to the duty of seeking not only the mere fruits of my services, but the higher praise of lofty piety.

56 I wish, my friend, that you would inform me as freely and frequently as possible of all your affairs,

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52 magna dissensio. aliis placet. 53 alter. ita bonis esse viribus. requirere. 54 aspernari. quæ efficiat. præstringit. 55 tota mens.

as well as of our mutual pursuits and investigations; and believe me that none is more dear or more agreeable to me than yourself, with respect to which I will try *that it may be not only perceptible to yourself*, but may be understood among all *nations*, and throughout *posterity*.

57 As for the attainments which the Romans have made *from their own natural resources without the aid of literature*, they are unequalled either by the Greeks or any other nation; for *in whom* exists there *such* great gravity, such notable perseverance, such greatness of soul, such honour, integrity, and every other excellent quality, that they may be compared in these points with our ancestors?

58 This is my chief consolation, that I am one to whom all will most readily allow [the choice] either of defending *Pompey's cause*, or abstaining from all interference, or else (what would please me best) of devoting myself to my favourite pursuit of literature, which last I shall certainly do, *if my friend Pompey will give me permission*.

59 We may see numbers of people, who are generous less by nature, than *by the inducements of public praise*; and with the view of being thought benefactors, they do many things that seem to spring more out of ostentation than real good-will. Such pretence, however, is *more allied to vanity*, than either to generosity or high principle.

60 *My principal care is not to be wanting to-*

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56 non modo ut tu sentias. [Use the nom. case.]  
 57 naturā, non literis. quæ, &c., in ullis. 58 quæ Pompeius  
 velit. [Lit. if it will be permitted me by the same man's  
 friendship.] 59 quādam gloriā ductos. conjunctior.  
 60 tantum enitor ut neque.

wards either friends or even strangers in services, counsel, and labours. My simple plan of life is offensive, perhaps, to such as regard only the glitter and *outside-show* of this world; but they can have no conception of my anxiety and active toil.

61 Many *hold* depraved *sentiments* respecting the gods, for such is *usually* the consequence of corrupt usage; but all admit that there is a certain divine influence and nature: nor indeed did mere human intercourse or convention effect this; the opinion has been established neither by institutions nor laws; but in every thing the agreement of all nations is *to be taken* for the law of nature.

62 *What a wretched old man is he*, who cannot see that by men advanced in life death is to be utterly despised. If, on the one hand, it wholly quenches the soul, it is to be at once *disregarded*,—on the other, if it conducts us to a state of future and eternal existence, it is an object even of desire: what then have we to fear, if we are destined either to be free from misery after death or else to enjoy positive happiness?

63 *Shun* the love of money; for nothing shows so much a narrow and little mind as the love of riches: nothing is more honourable or *more magnanimous* than to despise money, if you have it not; or, if you have it, to bestow it in beneficence and liberality.

64 When I hear Pompey's own statement, I entirely acquit him of all charge of ambition; but when I see his intimates of all ranks, I am convinced of what is now quite clear to all—that *the whole busi-*

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speciem. 61 sentire. effici solet. putari. 62 O miserum senem. [qui with subj. mood, &c.] negligi. 63 [Use the part. in *dus.*] magnificentior. 64 totam rem istam.

*ness alluded to has been from a long time back fraudulently conducted by certain parties with the consent of Ptolemy and his ministers.*

65 Health is chiefly maintained by a knowledge of one's own frame, by *observing* what things *do us good or harm*, by continence in all food and dress for the purpose of preserving the body, by foregoing pleasures; and lastly, by employing the resources of those whose studies are directed to a knowledge of the human frame.

66 The orator, *I am afraid, falls off* in the decline of life, because his office is one not only of talent, but *of-lungs* and strength; yet there shines forth *a certain clearness* of tone unaccountable in old age, and the language of an old man is becoming, gentle, and subdued; nay, very frequently the polite and sedate address of *an accomplished old orator rivets the attention of his hearers.*

67 May philosophy have its origin in Latin literature even from the present time, and may we *be instrumental in forwarding* its progress! Let us, therefore, allow ourselves to be opposed and *confuted* in argument,—a permission which people are unwilling to grant who are addicted to and *fenced within* certain *formal* opinions, bound as it were by such fatality as to be compelled, for the sake of consistency, to defend what they cannot approve.

68 Remember, friends, that I speak in praise of that old age only which has been formed on the foun-

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corruptam. 65 observatio. aut prodesse aut obesse soleant. 66 metuo ne languescat. latera. canorum illud. disertus senex. facit sibi audientiam. 67 adjuvare. refelli. consecrari. destinatus.

dations of a virtuous youth: *and hence it follows*, that any old age is wretched that upholds itself merely by *assertion* [of its claims], since neither *grey hairs* nor wrinkles can at once grasp authority; though to him whose former life has been well spent, the highest honours of such authority are all within his reach.

69 *How multiplied were the sufferings of Ulysses* in his protracted wanderings, when *he became the slave* even of women, to whom he studied in all his discourse to make himself completely affable and agreeable; nay, he even bore *the gibes and mockery* of the domestic slaves and handmaids, that he might *at some time or other* obtain his desired object.

70 A young man's duty is to reverence his elders, and to select from them the best and most approved, with the view of *deriving aid* from their counsel and authority; while the old *should use their best endeavours to aid* both their friends and youths, as well as the state, by their advice and experience.

71 Aristotle, in genius and diligence far before all, (*always excepting* Plato,) after he had embraced those four kinds of principles out of which all things arise, *holds* that there is a certain fifth nature, to which the mind owes its existence: for to think, to foresee, to learn, to instruct, to invent, and many other operations,—as to remember, love, hate, desire, fear, grieve, rejoice,—these and such like, he thought, cannot reside in any of these four principles. He adopts therefore a fifth genus *without a name*, and thus calls the soul itself ἐντελέχεια by a new title, as being a certain continuous and perpetual *principle-of-motion*.

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68 ex quo id efficitur. oratione. cani. 69 multa pati. inservire. contumelias. aliquando. 70 niti. danda opera ut quam plurimum adjuvent. 71 semper excipimus. censere. vacans nomine. motio.

72 It is a hard matter, *even though you desire entire excellence*, to preserve that perfect fairness, which is the great essence of justice;—and hence comes it, that men do not allow themselves to be defeated either by discussion or any principle of right, *public and statutable*; and in every state there are generally a set of factious dealers in bribes and largesses, [who act] *from the motive of obtaining immense wealth and overpowering influence rather than from any desire for the true level of justice*.

73 On the ides of January nothing was done in the Senate, because the day was mostly consumed by the *wrangling* of the consul and popular tribune:—it was next day determined, therefore, that we should one by one pronounce our opinions about sending back Ptolemy to his kingdom; and when the discussion had been *spun out* till nightfall, the Senate was dissolved.

74 As for myself, *whenever I look at* men of high station, endowed with lofty talents, I think it necessary to inquire the reason *why* so many more *have signalised themselves* in all other pursuits, rather than that of eloquence. Indeed, whithersoever we direct our minds and thoughts, we shall find a great number of exceedingly proficient persons, not only in the ordinary, but also in the highest arts of life.

75 Massinissa, though ninety years old, would positively refuse, if he was travelling on foot, *to get on* horseback, and when mounted would never *alight* from his horse; neither cold nor rain *could make him cover his head*; he had a dryness and vigour of frame, which consequently enabled him to discharge all the duties of a king even to the latest period of his life.

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72 *cum praestare omnibus concupieris. publico ac legitimo.* [ut, with the subj. mood,] 73 *alteratio. ducta.*  
 74 *intuenti ad. cur—admirabiles extitissent. 75 ascendere*  
*—descendere. adduci ut capite opero sit.*

76 The chief characteristic of man is the search and investigation of truth. Whenever, therefore, we are *disengaged* from our necessary employments and cares, we then feel a desire for something to see, hear, and learn; and we consider a knowledge of things abstruse and wonderful, as essential to human *happiness*. We hence *infer*, that whatever is true and simple and sincere is most accordant with human nature.

77 Nature gave friendship to be *the hand-maid* of the virtues, not the companion of vice, in order that, as virtue could not by itself attain its highest aims, it might arrive thither when united and associated with a fellow; and *whatever fellowship* either exists or is likely to exist *among men*, is to be esteemed as best and most conducive to the chief happiness of our nature.

78 Men are most envious of their equals or inferiors, when, perceiving themselves to have been left behind, they are pained at the advancement of others. People, also, in a *superior rank*, are often very much *the objects of envy*,—the more so, too, if they be intolerable boasters, and *transgress the equable limits of common justice*, relying on their remarkably dignified station, or their excessive good fortune. If these [passions] be inflamed, we must at any rate say, on the one hand, *that they are not the results of virtue*, but rather of vices and sins; and on the other hand, should they assume a somewhat virtuous and serious character, yet *the merit is due, less to any other cause than to the insolence and pride of our race*.

79 In every [kind of] injustice it makes an

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76 vacui. ad beatè vivendum. intelligere. 77 adju-  
trix. solitaria. quæ si quos inter societas, &c. 78 su-  
perioribus invidetur. æquabilitatem communis juris transeunt.  
non esse virtute parta. non esse tanti ulla merita, quanta, &c.

essential difference, whether a wrong be done in any sudden ebullition of passion short and *momentary*, or whether [it be done] designedly and with premeditation; because those arising from sudden impulse are certainly less grave, than what are inflicted by *purposed premeditation*.

80 Discretion and caution must be employed, in all *giving of advice*, chiefly in order, that our admonitions may be as free from bitterness as our reproofs from *haughtiness*. In politeness, too, let there be *a kind spirit*;—and away with cringing flattery, the handmaid of vice, as unworthy either of a friend or a gentleman:—for men live in one way with a tyrant—in another with a friend.

81 It should be understood, that men are endowed by nature, as it were, with two *characters*; one common, *arising out of the fact that* we share the gift of reason and of that superior excellence which raises us above the brutes, the other attributable properly only to individuals, who, *however great* their bodily dissimilitudes, *have still* greater varieties of *intellect*.

82 *In offering consolation*, the first *process of cure* is to show that in affliction there is either no evil at all, or, at any rate, one of only very small magnitude; the second to discuss the real causes for sorrow that flow out of the common lot of life, *as well as* [the particular circumstances] of the person afflicted; and the third [to prove] the excessive folly of being uselessly overcome by sorrow, from understanding *how entirely it is unavailable*.

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79 ad tempus. meditata et preparata. 80 admonitio. contumelia. comitas. 81 [On the use of the infin. mood after *intelligitur* and other verbs, see *Zumpt*, § *lxviii. 6.*] personæ. ex eo quod. ut enim—sic in animis existunt, &c. 82 in consolationibus. medicina. et proprie si quid sit de ipsis qui moereat. nihil posse profici.

83 When I received the much-wished-for message *that you had been selected for my quæstor*, I anticipated that the election would be the more agreeable to myself, as it would detain you longer in the province. It seemed, indeed, to be of great consequence, that to the near *connexion* which chance gave us, we should also add *familiar intimacy*.

84 The man who so defines the *summum-bonum as to disconnect* it with virtue, and measure it by his own convenience instead of virtuous principle, would, *if consistent with himself*, and not sometimes overcome *by natural goodness*, be quite unable to cultivate either friendship, justice, or generosity. But it is impossible that a man can be brave who reckons pain as the greatest evil; or he temperate, who has fixed on pleasure as the greatest good.

85 Manius Curius, after having triumphed over the Samnites, the Sabines, and Pyrrhus, spent the last years of his life in *rural pursuits*; and I can never, says Cicero, sufficiently admire either *the self-control* of the man himself, or the discipline of his times. For, [one day] *while he was sitting at his fire-side*, the Samnites brought him a great quantity of gold, which he flatly rejected, saying, that he thought it less glory to be a possessor of gold, than to command those who were.

86 King Philip, in one of his letters, memorably accuses his son Alexander *of using bribery to obtain the good-will of the Macedonians*. “*Plague on it*,” says he, “*what could have given you such an idea as to expect, that those whom you had corrupted*

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83 te mihi quæstorem obtigisse. necessitudo—consuetudo.  
 84 [Lit. so that it may have nothing in-connexion with-virtue.] si sibi ipse consentiat. naturæ bonitate. 85 rerum rusticarum studium. continentia. ad focum sedenti. 86 quòd largitione consecetur. malum! in istam spem induxit.

by bribery would be faithful to you? Are you doing it, in order that the Macedonians may look on you less as their king, than as their servant and *purse-bearer*?"

87 How great is the beauty of the sea! how ever-varying the appearances it puts on! What a multitude and variety of islands! *How delightful* its coasts and shores! What numbers and what diversity of inhabitants does it contain; part *within its bosom*, others floating on its surface, and others again clinging by their native *shells* to the rocks! The sea itself, too, *approaches the land*, and so *glides along* the shore as to give the idea that sea and land were united in being.

88 This, at any rate, cannot be said of you *without doing you honour*, namely, that in the most glorious and important of my affairs, I have ever had the testimony of *your approval*. And as for the style in which you write, considering the mutual feeling between us, I know not what is your idea of mutual friendship; for to my mind it exists only, when similar inclination prevails on both sides.

89 \* We shall always *labour with the best chance of success* in those pursuits for which we are best adapted; but should necessity occasionally *drive* us to those little suited to our talents, we must use all care, reflection, and diligence to enable us to engage in them, if not with honour, *at least without disgrace*; and rather ought we to strive to shun vicious conduct than to hunt after goods that fall not to our lot.

90 Philosophy is the mother of all arts: she

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præbitor. 87 quæ amenitates. submersus. testa. terram appetens. illidere. 88 non honorificè. tuae vocis. quod ita scribis. 89 \* Begin with the relative clause, *ad quas*, &c. potissimum elaborare. detrudere. at quam minimè indecorè.

has *trained* us first to the worship of the gods, then to [a respect for] the rights of men, which *form the basis of* human society, and lastly to moderation and greatness of soul: *moreover, she dispelled darkness as from the eyes of the mind, that we might see all things, above, below, first, last, and intermediate.*

91 I am so deeply in debt, let me tell you, that I actually long *for some scheme that would provide me with a home.* Some, however, through hatred close their doors on me, and openly detest the author of the contrivance, while others who are incredulous think it impossible that *he, who redeemed a set of money-lenders from a state of blockade, could ever himself lack money.*

92 It ought, *methinks*, to be chiefly inculcated, that we should *use such diligent caution* in forming friendships, as never to begin to like any one whom afterwards we might possibly hate; and, moreover, some philosophers thought, that *if less good fortune should attend our friendships, we should bear the annoyance rather than occupy our time in breaking-off friendships.*

93 Among the Athenians were great disagreements; in the Roman state, also, there were not only seditions, but also pernicious civil wars; all of which a steady and brave citizen, *worthy of a high place* in the republic, will at once avoid and hate: he will devote himself entirely to the state, will pursue neither wealth nor power, and protect the whole in such a way *as to consult the general interest.*

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98 erudire. situm est in. eademque. 91 conjurare  
si quis me recipiat. ei—nummos deesse posse. 92 eam  
adhibere diligentiam. si minùs felices fuissemus. 93 dignus  
principatu. ut omnibus consulant.

94 It very often happens, that a notion of virtue prevails among the *herd of foolish men*, when they cannot possibly realise it. Those, then, *who* regard that as virtue, which is lauded by the majority, are moved only by report and the decision of the many. As for yourself, though, even you be *before* the world, yet abide not by its judgement, nor think that alone to be excellent which is considered so by the rest of mankind. Use your own judgment; *and by pleasing yourself* in the approval of what is right, you will not only have conquered yourself, but all men and all things.

95 We have heard that Marcus Valerius Corvus lived to his hundredth year, and that *after having reached a great age* he still lived on and cultivated his grounds. Now, between his first and sixth consulship forty-six years intervened, so that *his course of public honours lasted as long a period as* our ancestors have assigned to the commencement of old-age, and the latter part of his life was more happy than his maturer age, inasmuch as while he had less labour he had more authority.

96 Men subject themselves to another's power and authority from a multitude of causes; for they may be led either by good-will, or the greatness of the kindnesses they have received, or by their exalted rank, or by the hope of future advantages, or by the fear of *being compelled to forcible obedience*, or else by the attraction of promises, the hope of receiving bribes, or *commercial gain*.

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94 in *vulgus insipientium*. [The words *plebs* and *vulgus* are by no means synonymous,—the former alluding only to *low rank*, the latter (as well as *multitudo*) to a people *void of wisdom and character*. Use here the latter.] [Use *quum*.] in oculis. tibi si placebis. 95 actâ jam ætate. quantum &c.—tantus illi cursus honorum fuit. 96 ne vi parere cogantur. mercede conducti.

97 Most suitable of all are those arms of old age, —the arts and the exercise of virtue; for after having been much cultivated through a long life, they *produce admirable effects*, not only because they will never desert us even at the latest period of life, (*however protracted*,) but also because the consciousness of a well-spent life, and the recollection of the past good we have done, is of all things the most pleasant.

98 There is none who can *give you wiser advice* than yourself; nor will you ever *stumble*, if you listen to your own counsels. I write this not rashly, but see to whom I am writing. I know, too, your spirit and discretion, nor am I afraid you will do anything foolishly and *with lack of spirit*, if you defend what you conceive to be right.

99 *We should* be more prompt with reference to our own than common dangers, and contend more readily for honour and glory than all other goods. Many, however, *have been found* ready to spend, not only their money, but their lives, on their country; the like of whom would not make the smallest possible *sacrifice* of renown, even if at the command of the government.

100 For all who have preserved, succoured, or advanced the interests of their country, there is a certain defined abode in heaven, where the blessed [dead] may enjoy eternal life; for to the *sovereign* Deity who governs this entire world, nothing that takes place on earth is *more agreeable* than that there should be *bodies* of men united by conventional law:—the rulers and

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97 mirificos efferunt fructus. quanquam id maximum est.  
 98 tibi sapientius suadere. labi. timidè. 99 [Use *debere*.  
 See on the difference between *debere*, *oportet*, *opus est*, &c.  
*Grotfend's Exz., transl. by Arnold*, p. 121.] sunt qui essent.  
*jactura.* 100 principi. acceptius. cœtus. Hinc—huc.

maintainers of such bodies seem to have descended *thence* [from heaven] and to have gone *thither*.

101 *The maxim is perfectly correct* that friendship cannot exist, except among the virtuous; for it is a good man's custom—(*and the same is the truly wise one,*) —to hold the two following [principles] in friendship: first, never to feign or assume a false appearance, because, even to hate openly is more honourable than to wear a *mask* on the mind; the second, not only to repel charges suggested by others, but to abstain from harbouring even the most private suspicions, *that a friend has done one wrong.*

102 He, who lives in dread of what cannot be avoided, has no power whatever of living with a quiet spirit; but he who has no fear of death, both because it is fated that he should die, and because death has nothing in it that is horrible, *provides himself with a powerful security* for the happiness of life.

103 As for me, I am much pleased with those *clubs* established by our ancestors, and the conversation which, according to ancestral usage, *begins by the head man in the feast*, and the wine-bowls, as in Xenophon's *Symposium*, small and *dropping like dew* :—[I love] also the cool breeze in summer, as well as in turn the sunshine and wintry-fire. These are my usual pursuits among the Sabines, and I daily *fill a festive-circle* of my neighbours, in which we *spin out* as we may, till late night our varied discourse.

101 *illud fit ita verum. quem eundem sapientem licet dicere. frons. ab amico esse violatum.* 102 *magnum sibi præsidium comparat.* 103 *a summo adhibetur in poculis. magisteria*—[social clubs so called from the necessary election of a president at each sitting.] *rorantia. convivium complere. producere.*

104 Let nature be our guide, and let us shun every thing *that is abhorrent*, either to the eyes or ears: indeed, let our standing, walking, and sitting attitudes, *our posture at meals*, our countenances, eyes, and even the motions of our hands, ever exhibit *a sense of decorum*. In *these* matters, also, two things are principally to be avoided, softness and effeminacy on the one hand, rudeness and rusticity on the other; nor can we allow, that [the elegance] which is suited to players and orators *has no concern* with ourselves.

105 Every age of life is a burden to those *who have within themselves no resources for* making life virtuous and happy; but those who seek all happiness in themselves, *can never feel* evil in any circumstances incidental to the necessity of our nature,—whereof old-age is the chief, and which all men wish *to attain*.

106 Different regions furnish great and *various* advantages for agriculture and the abundance of crops. The Nile waters Egypt, and after having kept it overflowed and *covered* during the whole summer, it retires and leaves for sowing the fields now softened and *coated with mud*. The Euphrates fertilizes Mesopotamia, into which it carries, as it were, new fields. The Indus, besides, which is the largest of all rivers, not only gladdens and softens the soil by irrigation, but also sows the crop; for it is said to bring down with it *a large quantity of grains*, like those of wheat. Many other memorable facts, also, I can bring forward as having occurred in other countries, and many productive lands bearing *different* crops.

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104 quod abhorret ab. accubitio. teneant illud decorum.  
 [Use here the relative.] dissolvi. 105 quibus nihil opis  
 est in ipsis ad &c. Iis nihil potest, &c. [ut with subj.]  
 106 Use aliae aliis in locis, &c. oppletus. oblimatur. magna  
 vis seminum. Use alii aliorum.

107 Nature seems herself to have paid great attention to the construction of our body, by giving a conspicuous position to such parts of our frame and person *as have an outwardly decorous appearance*; while she has veiled and concealed those parts of our frame which, being devoted to the necessary functions of nature, *were likely to have* an unseemly and disgusting aspect.

108 As those persons who have the superiority in the *obligations* of friendship and connexions, should *descend to the level of* their inferiors, so their inferiors should not grieve at being surpassed by their friends in talents, in fortune or rank. Many, however, are ever making some complaint or reproof; and the more so, if they think they have anything to say of what they have done, either *out of courtesy*, or pure friendship, or through any special exertion of their own.

109 Quintus Maximus was a great man, indeed, *before the public* and in the eyes of his fellow-citizens, but [he appeared] to still greater advantage within himself, and in his family. What eloquence, what precepts, what a knowledge of antiquity, what skill of augural science! Indeed, by *his* conversation *I was so enraptured*, that I even then predicted (what actually came to pass) that when he was no more, there would be none left behind from whom I could get instruction.

110 *It is quite certain*, that all beings which take nourishment and increase, contain in them a quantity of natural heat, without which they could neither be nourished nor increase; because every thing hot and

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107 in quā esset species decora. essent habituræ.

108 necessitudo. exæquare secum &c. officiosè.

109 in luce. cuius. ita cupidè frui. 110 Sic res se habet.

fiery is excited and driven-on by its own motion. There must likewise exist in them a regular and uniform motion, which, *while* it remains in us, preserves both life and sense. The moment, however, that this heat *cools* and becomes extinct, we ourselves decay and are extinguished.

111 Shall that general be praised or thought worthy of the title who cannot *rule his passions*? First of all let him bridle his lust, despise pleasures, keep from irascibility, *stop the course of* avarice, and remove other blots of the mind;—then, after having *ceased* to be the slave of disgrace and baseness, *which are the worst of masters*, he may, perhaps, begin to govern others: but so long as he is obedient to these, he will not only not be a commander, but cannot be esteemed as at all free himself.

112 Nature being the source of law, it is quite according to nature that no one should so act, as to *prey on* his neighbour's ignorance; nor can any greater mischief of life be conceived than the pretence of high intellect in the midst of *bad principle*. Hence, also, arise those innumerable cases, where usefulness seems at variance with virtue:—for *how few* will you find, who, with an offer before them of total impunity, still refrain from doing wrong?

113 Is there any doubt of the slavery of those who, through the desire of *pecuniary gain*, refuse no condition even of the severest slavery? Such an one

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[*quamdiu* followed by *tamdiu* in the correlative clause.]  
 111 imperare cupidinibus. coërcere. desinere. improbissimis dominis. 112 prædari ex. malitia. [Use *quotus-quisque*, which signifies sometimes *how many*, as in Cic. Tusc. Q. ii. 14;—at other times *how few*, as in this place; and in Ovid Art. Am., iii. 103. formâ quota quæque superbis.]  
 113 peculium. assectari. munerari.

speaks; does whatever he is told; flatters, *dangles after*, sits with him, and *coaxes him with presents*: which of these acts is that of a free man? which rather not that of an abject slave?

114 *In speaking* a man must first see to the matter on which he is speaking:—if the subject be grave, his style must be serious, but if comic, he may be jocose: and let him take special care, that his discourse indicates no faultiness of morals, a fact usually made most apparent, when men designedly speak ill of those absent, either by turning them into ridicule, or misrepresenting them with *sarcasm*, calumny, or abusive language.

115 Be assured, my friend, *we expect much at your hands*, and look for results commensurate with what are due from the most exalted virtue and consummate genius: indeed, if you be prepared for these things, as you ought, and as I trust will be the case, you will *oblige* both your friends and all the citizens, as well as the whole republic, by taking on you *a large number of most important* public charges.

116 Appius Claudius, when both old and blind, governed four robust sons, five daughters, his family which was great, and his *dependencies* great also; for he had his mind bent like a bow, nor did he languidly yield to coming age. He maintained not only influence, but commanding-power, over them: his slaves feared him, his children revered him, all held him dear. Thus in his household flourished the ancient custom as well as discipline of the country.

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114 in sermone. quibus de rebus loquatur. severitatem adhibeat—leporē. severē. 115 summā esse in expectatione. ad quæ. afficere. plurimis, maximisque, 116 cletela. languens succumbebat.

117 Do you threaten me with death *as a separation* from mankind altogether, or as a mere exile from the wicked? Death is terrible to-those only, whose all is destroyed with life, not to those whose praise cannot die. And as for exile, it is so to those whose habitation is circumscribed, not to those who deem the whole world one city.

118 I am sorry, on the one hand, that you have been so long absent, *because I have missed the enjoyment* of your agreeable acquaintance, and on the other I am glad, inasmuch as in your absence you have attained all your wishes, and your fortune in all respects answers my desires.

119 Hospitality *has very properly been praised* by the ancient poets; and I for my part think it exceedingly becoming, that the houses of illustrious men *should be thrown open* to illustrious guests. It is *honourable* also to the state, that foreigners when in our city should *not lack this kind of generous treatment*; besides which, men *seeking power by honourable means*, find it extremely useful to obtain both property and influence by means of their guests among foreign nations.

120 From the letter, (of which you sent me a copy, wishing it to be recited in the senate,) *I understood* that you had dismissed many of the troops. Fabius, however, assured me, that, notwithstanding your intentions, the number of the soldiers, when he left, was still complete. If so, *you will confer on me a great favour*, by *diminishing* as little as possible

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117 ut demigrandum sit. 118 quòd carui fructu.  
 119 rectè est laudata. patēre. ornamento. hoc liberalitatis genere non egēre. honeste posse multùm velle. 120 sic intellexeram. pergratum mihi feceris. imminuere [subj. governed by *si*.]

the few forces you have got: respecting this matter, I suppose the decree made by the Senate has been already sent to you.

121 *As real happiness can fall to the lot of none that are wicked, foolish, and lazy, so is it impossible for the good and wise and brave to be miserable. That man's life, on the other hand, is not without a title to praise, whose virtue and morals are praiseworthy; nor is that life, moreover, to be shunned, which might justly be the object of praise; although, if wretched, it ought to be shunned. On these accounts whatever is praiseworthy ought to be deemed blessed, flourishing, and much to be desired.*

122 *Inasmuch as we have received the precepts of the wise, that men should not only out of evils choose the least, but also select from among them whatever good they might contain; on these accounts I enjoy a kind of leisure, though not that, indeed, which a man should who had once procured rest for the state, nor do I allow that state of solitude to become wearisome, which fate, not will, brings upon me.*

123 *As respects any delay in the return of your book, I beg you to excuse it on the ground of my fear, and sympathise with me on the times. My son has fears, and not without reason, about the book going out; for at the present time it is not so important, with what spirit a work is written as by whom it is received, [and he fears] lest such an event might*

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121 *ut—nemini bene esse potest. nec vero. neque porro. expetendum.* 122 *Quia sic accepimus. oportere. si quid inesset boni. parere. languere.* 123 *Quod tibi non liber, &c. [ignoscere, followed by a dative.] miserere temporis. quando non tam interest. [Use ne, depending on permisit in the former clause.] styli poenar.*

inopportunely injure me, especially as I am already suffering *punishment for my writings*.

124 *How can it be proved*, that the mind is unable to be its own physician, when the very medicine of the body has been discovered by the mind, and when the bodies *themselves have naturally a great influence* in healing bodies; while the spirit is unquestionably healed whenever it desires to be so, and exhibits obedience to the precepts of wise men. Philosophy, indeed, is the medicine of the mind, the aid of which is not, as in bodily ailment, to be sought *from external sources*, and with all our energy and strength must we toil so as to be in effect our own physician.

125 Chrysippus, with all his penetrating genius, still held peculiar doctrines, which he seems rather to have learnt from nature than ascertained by personal discovery. "If," says he, "there be any thing in the universe, which no human reason, ability, or power can create, the being who produced it must necessarily be preferable to man. Celestial bodies, however, and those that possess an eternal harmony, cannot be made by man; the being, who made them, therefore, is preferable to man. *What else*, then, is that being to be called, if not a God? If there be no gods, what in nature can there be better than man; since he alone is possessed of reason—the most excellent of all gifts? That men, however, should conceive that there is nothing preferable to themselves in the whole universe, is indeed *the arrogance of madness*. There is, then, something better;—which, therefore, is surely God.

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124 *Qui probari potest, &c. sibi medéri. multum ipsa et naturâ valeant. foris.* 125 *acerrimo ingenio. ipse reperisse. ordo sempiternus. quo illa conficiuntur. quid potius. desipiens arrogantia.*

126 When I was daily expecting a letter from you, our friend LUPUS suddenly gave me instructions to write to you what I liked; and I thought that, as I had no business to write to you on, (for I knew that all the news had been sent you before,) still the *mere chit-chat* of a letter would be disagreeable, and so after your example I have studied to be brief. About Brutus *no certain tidings*:—for the intestine troubles of Rome, *though not slight*, we should have less fear. But what am I about? I do not imitate your *laconic style*; conquer therefore, and farewell.

127 *We will use all our endeavours to avoid being contentious, when even aught can be gained by it, and not to show that we are defeated, even if we meet with no success.* It is a proof of your wisdom and magnanimity, that you conceive all your dignity and *widely-extended influence* to consist in virtue, great achievements, and *solidity of character*. Whatever gifts granted you by fortune the perfidy of certain persons may have taken from you, *that act will cast more disgrace* on them than [harm] on you. I have omitted no opportunity of acting and meditating, and in all matters I employ Quintus SELICIUS, than whom I consider there is none of your acquaintances more discreet, of higher integrity, or *more attached to yourself*.

128 As for those whose life is remarkable for virtuous and noble actions, who are well affected towards the state, who have deserved and still deserve such praise *as to have been invested* with some public honour or *post of command*, it certainly is our duty to

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126 *etsi* [with the indic.] *inanis sermo. nihil adhuc certi.*  
 quod est non mediocre. *laconismus.* 127 *a nobis omnia,*  
 &c. [*ut non*, with subj.] *neque si quid poterit. amplitudo.*  
*gravitas.* [Use the phrase, *id majori [esse] fraudi.*] *aman-*  
*tiorem tui.* 128 *sicut affectos. imperium. conciliationem.*

show them respect and esteem. [It is our duty,] also, to make many allowances for old-age, to yield to those in authority, to make a distinction between fellow-citizens and strangers, as well as between strangers themselves, accordingly as they have come on a private or public mission: in a word, we should respect, watch over, and preserve the common *harmony* and fellowship of the entire human race.

129 To our friend Lentulus I have by letter communicated many thanks in your name. *I could wish, however, that you would cease to desire our letters, and now and then return to see us,* as well as that you would prefer to be where you would make one of a company rather than to be where you spend your wisdom in solitude. Though there be *some* here, who call you proud because you give them no answer, others who term you *irascible* because you reply pettishly; still I am most anxious to *have some amusing chat* with you. *See then that you come as soon as possible, that we may have it in our power to rejoice with you on your safe arrival.* Farewell!

130 As long as we are inclosed within *the limits* of this body, we have to perform *a duty of compulsion* and a painful task; because the soul is then degraded from its high domain, and *plunged*, as it were, down to earth—a place quite unsuited to its divine and eternal nature. Yet we believe that God planted immortal souls in human bodies, to the end *that they might have the power of beholding the earth*, and, at the same time by contemplating the system and order of heavenly beings, take it as a model for the *style* and keeping of their

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129 sed tu velim desinas. revisere. partim. contumeliosum. jocari. quare fac, ut. te salvum venisse.  
 130 compages. munus necessitatis. demersus. ut essent.  
 [qui with subj. mood.] modus. ut ita crederem.

own life. *To this belief*, indeed, we have been led, not only by reasoning and discussion, but by the authority of Pythagoras, Socrates, Plato, and others of the highest philosophers.

131 Whatever that is within us, which thinks, knows, lives, and enjoys life, it is celestial and divine, and therefore must necessarily be eternal. *In no other manner, indeed*, can God himself, so far as we can comprehend him, be represented than as a free intellect, *detached* from all mortal *composition*, perceiving and moving all things, and of itself endued with perpetual motion. Of this kind, and springing from the same natural origin, is the human intellect.

132 *Life has a fixed course*, and nature but one way, and that too a simple one: to every stage of life is also given a peculiar *fitness* [of temper]; for even as weakness is incidental to children, *bravery* to young men, and *gravity* to those in riper years, so the ripeness of old age has something *of nature in it*, which ought to be *discovered* by us in due time.

133 There is no one of your rank and character, *but* thinks that reason was on the side of the senate; for no one can be ignorant that *the absence of a negative vote* was caused by your opponents; and these will now, in the name of the Roman people, but really with the utmost *villany*, endeavour to go to all extremities: *provision enough has been made*, however, to hinder them from accomplishing anything without the observance of auspices and laws, or, *at any rate*, *without having recourse to violence*.

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131 nec vero—alio modo. segregata. concretio.

132 cursus est certus aetatis. tempestivitas. ferocitas. naturale. percipi. 133 quin. quo minus discessio fieret. satis provisum est. jam sine vi.

134 *I am quite persuaded*, and fully of opinion, that since the soul possesses such rapidity of thought, such recollection of past events, and such foresight of those likely to happen, such knowledge of arts and sciences, as well as of so many discoveries, it is impossible for a nature *comprising these matters* to be mortal; and whereas the soul is ever in motion, and will have no end of motion; whereas the soul's nature is simple, has no admixture with anything unequal to, or unlike itself, *it is indivisible*, and if so, incapable of extinction. *A great proof of this is*, that men become acquainted with many things before birth, because, even childhood, while studying to be acquainted with difficult subjects, so speedily comprehends innumerable matters, as to seem not so much to attain them then for the first time, as to call them to mind, and recall them to the memory.

135 In every state the rights of war are specially to be respected; for since there are two kinds of contention,—one by *discussion*, the other by open force, (the former man's province, the latter that of brutes,)—recourse must only be had to the latter, when the former cannot be used. On these accounts, war is to be undertaken, that we may live in peace without wrong [to others]. And when victory *has been decided on our side*, we ought to allow quarter to those who in battle have been neither cruel nor *inhuman*.

136 As to men of celebrity in state-government, because *they constantly maintain* the same opinion is in no case praiseworthy: *on the contrary*,—as in managing a ship, *it forms part of* [the sailor's]

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134 sic mihi persuasi. quæ res eas contineat. non posse dividi. magnoque esse argumento. 135 dis-cep-tationem. partâ. conservandi sunt. immanes. 136 in unâ sententiâ. perpetua permansio. sed. artis est.

*art to bend to the storm, if he cannot make his port, but should it be possible to reach it by tacking, it would be foolish to incur danger by holding on the previous course, rather than by changing it to reach his destination,—so likewise with all of us who are engaged in politics, that which I have very often mentioned ought to be a constant object of desire, namely, a dignified repose, and the habit, not so much of always saying the same things, but of having always in view the same object.*

137 Who can deny, with reference to Scipio, *that his actions have been illustrious*; for without desiring (what he little thought of) the attainment of immortality, what did he not obtain, for which man *had a right* to wish. As soon as he came to full growth, he, by his incredible valour, surpassed the highest hopes that his fellow-citizens had entertained of him in his boyhood:—he never *canvassed for* the consulship, and yet was elected consul twice,—first before the appointed age, secondly in the exact time for himself, though almost too late for the state;—and *after destroying two cities* most hostile to the empire of Rome, he *extinguished* not only wars present, but also those to come.

138 Virtue alone is *agreeable to* reason and ever consistent; nothing can be added to it, to make it more truly virtue, nothing taken from it *to allow of the name remaining*; for if benefits be rightly bestowed, and nothing can be more right than what is right, and certainly nothing can be discovered better than what is truly good; it follows that even vices

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obsequi. mutatā velificatione. idem semper spectare.  
 137 actum esse praeclarē. [Use here *fas est.*] petivit.  
 [Use here the abl. absol.] delevit. 138 consentiens cum.  
 ut virtutis nomen relinquatur. paria esse.

*should partake of the same qualities*, since mental depravities are rightly termed vices.

139 As soon as it was in my power to promote your dignity, I omitted no efforts in advancing you, as regards either the reward of virtue or *the honours that can be conferred by speech*. This you may learn even from the very decree of the Senate; for it was formed in the exact way that I had proposed, and as had been most readily and unanimously agreed to by a very full Senate. Although, therefore, I distinctly saw by the letters you sent me, that you were better pleased with the verdict of good men than the insignia of glory, still I thought we ought to consider,—even did you require nothing at our hands,—how much was due to you from the republic. Farewell.

140 In the midst of my greatest public sorrows the illness of our dear little Tullia *gives* me *exquisite pain*. I have nothing more to communicate about her; for I am well assured that she is as great a source of anxiety to you [as myself.] As for your wish that I should come nearer to you, I see that *I ought to have managed it*, even long before I could; but many *hindrances have been* in the way, which now indeed *are removed*. I expect a letter, however, from Pomponius, which I beg you will have forwarded to me with all speed. Take care of your health for my sake.

141 The spirits of those who have devoted themselves to corporeal pleasure, and *made* themselves, as it were, its servants, and, under the impulse of lusts *dictated by* pleasure, have in this life violated the laws

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139 honor verborum. magno consensu. 140 excruciat. ita esse faciendum. [Use here respectively *impedire* and *pedire*. 141 Præbēre. [Use here *obedire* with the dat.]

both of gods and men, after leaving the body, *fit* around this earth, and return not to the same spot, *except after the sifting of several centuries.*

142 With respect to all other affairs, which to some appear worthy of admiration, there are a great many who *think nothing of them*; but about friendship all hold one opinion,—they who have devoted themselves to state-pursuits, and they who delight in learning and science, as well as they who spend their time *in leisure*; and, lastly, they who give themselves wholly up to pleasures. [It is this,] that life cannot exist without friendship, if only men would live *in any degree* generously; because, through all men's lives, friendship, somehow or other, insinuates itself, allowing no plan of life to be *without a share of itself.*

143 There are on the whole two descriptions of the bountiful—one [are] the spendthrifts, the other [are] the liberal;—the spendthrifts they who *lavish* their money in feasts, gladiatorial exhibitions, the paraphernalia of games, and other things, of which they are like to leave at any rate even a short memorial behind them, perhaps none at all; while the liberal, on the other hand, employ their wealth *in ransoming* captives from robbers, *liquidating the debts* of their friends, *aiding them in portioning out* their daughters, or assisting them in the acquisition or increase of property.

144 If I am mistaken in the belief that men's souls are immortal, *I willingly err*, nor do I wish, during life, to have that pleasing mistake wrested

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volutari. nisi multis exagitati seculis. 142 pro nihilo putare. otiosi. aliquā ex parte. expers sui. 143 profundere. redimere. aēs alienum suscipere. in collocatione adjuvare. 144 lubenter erro. minutus. peractio aētatis.

from me; for if I shall have no perception when dead, as some of the *atomic* philosophers believe, I have no fear that the dead philosophers will laugh at this mistake; but, supposing that we are not destined to be immortal, it is still desirable for man, that life should be extinguished at an appointed age, since nature has a limit of life as well as other things,—old age being the *completion of life*; which is a drama, as it were, the weariness and fatigue of which we are specially anxious to avoid.

145 *I have for many years been in habits of intimacy with my friend Trebonius, who has much important and urgent business in the province of Cilicia; and as on every previous occasion he met with a pleasing reception in the province, owing as well to the rank which he holds as to the recommendations of myself and the rest of his friends, he has this time also, in consequence of our mutual regard and close connexion, placed the strongest reliance on this letter, for his kind reception by yourself.* \* I am very anxious that he should not be disappointed of this hope; and I commend to you all his affairs, his children, his *official-agents*, and his family; specially, also, that you would join-in-approving the decree of Appius *in his case*, and in all respects so treat him, that he may conceive this to be no common-place introduction. Farewell.

146 *The whole animal race is gifted by nature with the power of preserving bodily existence, of refusing things apparently hurtful, as well as of seeking and procuring all things necessary for life—such as food, shelter, and other things of a like nature.* Another

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145 familiariter uti. necessitudo. vehementer confidere. se apud te . . . . fore. \* [Invert the order,—

Quæ ne spes, &c.] procuratores. de ejus re. vulgarem.

146 Omni . . . . est tributum à &c., nocitus. latibula.

common [property] of all animal beings, is the desire of sexual intercourse, *with the view* of propagating their species, and a certain parental attachment to the offspring thus engendered. Between man and the beasts, however, *there is this essential difference*, namely, that the latter, being moved chiefly by instinct, suits itself only to what is present and obvious, *with scarcely any perception of* the past or the future; whereas man, *partaking of* reason by which he discerns effects, looks into causes, forms analogies, connects and combines the future with the present, easily surveys a whole life, and makes the necessary preparations *for its proper conduct*.

147 Though Themistocles *really deserves praise* and has a more illustrious name than Solon, though Salamis also *be quoted in testimony* of a most signal victory, the repute of which is higher than that of Solon's advice, that first formed the Areopagus; [still] the latter is, in fact, to be deemed no less illustrious than the former. Themistocles conferred only *a temporary* [benefit], while Solon brought *solid* advantage to the state, by maintaining the laws of the Athenians, and the usages of their forefathers. Themistocles never said anything that could have *supported* the Areopagus; whereas Solon could truly say, that Themistocles had received support from him; for the war was waged by the advice of that very Senate which Solon had constituted.

148 It is most pleasing to eulogise those deeds which appear to have been undertaken by the brave

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causâ. hoc maximè interest. paululum admodum sentiens.  
quod est particeps. ad eam degendam [lit. the course of an entire life.] 147 jure laudari. citari testis. semel—semper. adjuvare.

without fee or reward; *but those of all others* furnish the most abundant room for praise, *which* have been accomplished not without toil and danger to the parties themselves, especially because they can be described *in most elegant language*, and listened to with extreme pleasure. In short, that virtue appears to be the virtue of a man of superior excellence, which, while *it bears fruit* for others, is, as regards itself, laborious, full of peril, or, at any rate, *without reward*.

149 There are several gradations of human society; *for leaving the unlimited* fellowship of the world at large, there is [a tie] somewhat more close, whereby men are united, as being of the same tribe and nation, and speaking the same language. *Still more intimate* is that which unites fellow-citizens; because many rights belong to states in common,—as the forum, temples, porches, roads, *laws written and unwritten*, law-decisions, public-votes, *acquaintances* also and *intimacies*, as well as many *transactions and schemes* arranged among numerous parties. Far closer yet is the social union of relatives, which is enclosed within a narrow compass from the general society of the world.

150 I am on terms of the greatest intimacy, and *wonderfully pleased with* Fabius, a man of the greatest worth and learning, not only on account of his extreme talent, but also of his extraordinary learning, and singular modesty withal. I, therefore, beg you to undertake his affairs, *as if they were mine*. If you love me then, you will relinquish all other [engagements] when Fabius

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148 quæ vero etiam, &c.—hæc. ornatissimè. est fructuosa. gratuita. 149 ut enim ab infinitâ illâ discedatur. interior. leges, jura. res, rationesque. consuetudines—familiaritates. 150 mirificè diligere. ut si res esset mea. nam jamdiu

wishes for your agency. I am eagerly longing for and expecting news from Rome; and, first of all, I wish to know what you are about, *because it is now a long time since the severity of the winter has prevented the arrival of news.*

151 What good is there, that does not *improve the condition* of its possessor? For, in proportion as each partakes of a larger share of good, so is he the more worthy of praise; nor is there any good, on which *its possessor* has a fairer right to *plume himself*. Now, which of these is to be found in pleasure? Does it make a man better or more praiseworthy? *On the contrary*, if virtue, which is defended by the *patronage* of the majority, cannot be reckoned among the goods of life,—and if, in proportion as it becomes greater, it still further removes the mind from its proper seat and station,—to live well and happily is, in fact, nothing else than to live *virtuously* and correctly.

152 I have been for a long time ignorant of your doings, for you never write. Neither, indeed, had I written these last two months, because you were not staying with my brother Quintus,—and whither to send it, or to whom give [my letter], I could not tell. I wish to know what you are about, and where going to spend the winter. I could wish it were with Cæsar, as far as I am concerned; but I have not ventured to write to him, on account of his occupations, though I have written to Balbus. *Forget not your own interests: as for hurrying here*, particularly as Vacerra is dead, there is no occasion whatever for it; but you are not without discretion. I shall be glad to know your determination. Farewell.

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propter, &c. 151 meliorem facere. is, qui id habeat.  
gloriari. atqui. patrocinium. 152 deesse. quid huc  
properes.

153 I believe you are aware how dearly I hold C: Arianus Flaccus; and I heard from himself, also, how very kindly he had been treated by you. I now recommend to you his sons, fully worthy of their father and my own *intimate acquaintances*,—nor could I recommend any with greater willingness. C. Avianus is in Sicily; Marcus with us. In order to raise the importance of the former, who is with you, I desire you will defend the cause of both; for by so doing you will confer on me the kindest act possible in your province. I repeat, therefore, most earnestly, again and again,—comply with my request. Farewell.

154 They only in whom *there exists some intrinsic cause for love* are worthy of friendship. They are, indeed, a rare class,—for all distinguished [classes] are rare,—nor can anything be harder than to find out anything completely perfect in its own class. The majority, however, have in human affairs no apprehension of what is good, except it be productive; and as for their friends, they love them *just* as they would cattle, from which they hope *to obtain* some great advantage: in this way they are destitute of that beautiful and most natural kind of friendship, which is to be sought of itself and for itself only; neither are they in themselves an example of the *quality and extent* of friendship. Each one, *indeed*, loves himself, not because he requires from himself the wages of his own love, but because each is *intrinsically* dear to himself; and if the same sentiment be not transfused into friendship, it will be impossible ever to find a true friend.

155 We very properly observe that the angry. are gone out of power,—that is, out of counsel, and

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153 necessarii. 154 inest, cur. potissimum. se capturos. [Use here *qualis et quanta*.] enim. per se. quod nisi idem transferatur.

reason, and intellect; for the influence of these ought to be felt over the entire soul. From such, either those persons must be withdrawn against whom they attempt violence, until they collect themselves,—(but what is it to collect one's-self, but *to gather into place* the dissipated parts of the mind?)—or else they must be implored and entreated, should they have any power of revenge, to defer such vengeance to another time, till anger shall have *subsided from its violence*. To subside, however, implies a previous ebullition of mind rising *in revolt against reason*. Hence is praised that trait of Archytas, who, being somewhat incensed with his *steward*, exclaimed,—“What a reception would you have met with, had I not been angry.”

156 Though I had *no news to communicate* to you, and rather began to expect a letter from you, *if not yourself in person*, still, as our friend Theophilus was setting out, *I could not refrain from* giving him a letter. Endeavour, therefore, to come back as soon as possible; for, believe me, you will come, long expected, not only by ourselves your own connexions, but *by all else*. I have, indeed, sometimes had occasion *for a slight apprehension* that your prolonged absence was agreeable to yourself. If you had no sense but that of sight, I could entirely forgive you for your unwillingness to see certain parties; but as what you might hear is *scarcely less painful* than what you would see, I should imagine, that it deeply concerned your family-interests, that you should come as soon as possible and prevail over all other parties. In this matter, I wish you to be well advised. Now, as I have shown you what my view of the case is, you will

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155 rursum in suum locum cogere. defervescere. invitâ ratione. villicus. 156 nihil novi, quod ad te scriberem. vel te potius ipsum. non potui nihil. prorsus omnibus. subvereri ne. [lit. scarcely more unimportant.]

settle the rest according to your own discretion. Inform me, however, I beg, at what precise time we may expect you. Farewell.

157 *I wish you to be well assured*, that even the least important matters *regarding* yourself, are more anxiously cared for by me than all my own affairs:—and when I reflect on this, I feel as if I could be satisfied with my diligence; *though, in fact*, I can never be fully satisfied, inasmuch as I cannot, even in reflecting on, much less returning your kindnesses, *realise* any portion of your high deserts. It was reported here, that you had met *with excellent success*. We were looking out for your letter, and had already talked about the matter with Pompey:—when it comes, *our anxious wish will be* to convene the magistrates and senators. As for all else that concerns you, even were we to strive beyond the compass of our ability, we shall still do less than our duty.

158 The just man—*and he, also, whom we deem good*—will take nothing from another to transfer to himself. He who wonders at this must acknowledge his ignorance of a good man's qualities. If any one, however, wishes *to unfold the complicated ideas* of his own mind, let him at once be instructed that the good man is he, who serves all he can without hurting any, unless provoked by wrong. What then? Does that person do no harm, who *by a kind of moral poison* causes the removal of the just heir, in order that he may succeed in his place? But some one, perhaps, may say,—Shall not a man do what is useful and expedient? Yes; but let him understand, that nothing

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157 Tu velim tibi ita persuadeas. quæ pertineant. re quidem ipsâ. consequi. valde bene. nostrum studium exstabit. 158 isque, quem sentimus virum bonum. complicatam notionem evolvere. quodam quasi veneno.

can be either expedient or useful that is unjust. He that has not learnt this, can never become a good man.

159 No one can ever persuade me, that the many great men of our country, (whom I need not enumerate,) attempted such achievements as would claim the memory of posterity, without conceiving that *it would give themselves some connexion with posterity*. Think you, that *I would have been likely undertaken*, both in the cabinet at home and in the camp, so many labours both by day and night, if *I had assigned no other limits* to my fame than to my existence;—indeed, would it not have been much better to have spent my life in ease and tranquillity without any labour and trouble? On the contrary, the soul, in some indescribable manner, *is ever used to exalt itself and look forward into posterity*; as if it was then only about to live, when it quitted the present existence. Were this not so, the souls of good men would use no great efforts to attain immortal glory.

160 Two letters in a single day from Octavius, who now wants me to go immediately to Rome, and [says] that he is desirous of acting *by the authority of* the Senate. *I replied* that the Senate could not meet before the Kalends of January, *which I conceive to be the case*. He adds, however, “by your advice.” In short, he presses hard, and *I try to excuse myself*. I cannot trust his youth: I know not his real intentions; and *I care to do nothing* without your friend Pansa. *I am afraid* of Antonius’s power, and unwilling to

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159 posteritatem ad se pertinere. me suscepturum fuisse. si iisdem finibus, &c.—essem terminaturus. traducere. eri-gens se—semper ita prospiciebat. optimus quisque. haud maximè niti. [On the construction of *niti* with *ad* and the accus., see Zumpt, § lxxii. 6, note.] 160 per cui ego. quod quidem ita credo. σκύπτομαι. nil volo. vereor ne.

leave the coast, at the same time that I fear *the occurrence of any great event* during my absence. This youth's proceeding displeases Varro at any rate, if not me. He has steady troops: he can have Brutus, and he acts openly, *arranging* and *enrolling* [his army] at Capua. Already I see war. Write me an answer. That my messenger should have left Rome without a letter from you I am much surprised.

161 All other accomplishments *have individually and collectively a tendency to support each other*; but *oratory*—the science of speaking intelligently, skilfully, and elegantly—has no defined ground within whose limits *it is confined*. All subjects that can by any possibility come under discussion by men, must be well argued by those who *lay claim to* such proficiency, and are eager for the repute of eloquence. On this account I am quite ready to allow, that both in Rome and in Greece also, which has always *held this art in the highest esteem*, there have been many who, possessing withal great talents, and being high in repute for eloquence, have still not attained the highest of knowledge *on general topics*. I am quite certain, however, that it would be quite impossible to attain the eloquence of a Crassus or an Antony, without an almost universal knowledge of all that *goes to constitute* such *insight into argument*, and such copious flow of language, as their orations ever display.

162 Cyrus the Elder is stated by Xenophon to have uttered the following words on his death-bed:—

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ἀποτέλεια. centuriat—dinumerat. [The verb *centuriare* means literally *to divide the troops into centuries or companies*. So Livy, xxii. 38, centuriati pedites;—and hence *fig. to arrange*; as in Plaut. Mil. iii. 2, 2, centuriati bene sunt manipulares.] 161 se ipsæ per se tuerunt singulæ. bene dicere. septa teneri. profiteri. hæc summa duxit. pertinere. prudentia. 162 apud Xenophontem dicit.

*“Think not, my dearest children, that when I shall have left you, I shall have no habitation or existence. Even when I was with you, you beheld not my soul, but still from my actions you understood that it existed in my body: believe, therefore, that it still exists, although you may not see it. For myself, indeed, I can never be persuaded, that souls have life while in mortal bodies, and die when they leave them; nor, farther, that the soul is unconscious after leaving an unconscious body. [I believe] rather that it then begins to be wise, when it assumes its purity and integrity, after being freed from all admixture with the body. Moreover, when man’s being is dissolved by death, it is quite clear *whither all the individual particles depart*; for they all go to that place, whence they originally came:—but with respect to the soul it continues invisible, both when it is present in the body and after it has departed. If therefore, my sons, these things be true, *revere me as an immortal spirit*; but if the soul is destined to die with the body, you will still exercise veneration towards the gods, who preserve and govern *this beauteous frame*, by holding our memory in *inviolable piety*.”* Such were the words of Cyrus on his death-bed.

163 *Some philosophers, ancient as well as modern, conceived that the gods took no cognisance whatever of human affairs. If their doctrine be true, whereto serves piety, holiness, or religion; for these are pure and chaste offices of devotion to the divinity of the gods, due to the immortal beings for their care and protection of mankind. If, however, the gods neither can nor will help us—if they neither care for us,*

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*nolite arbitrari. nusquam—nullus. eundem esse. quoquæque discedant. sic me colitote ut Deum. hanc omnem pulchritudinem piè inviolatèque. 163 sunt philosophi et fuerunt, qui censérunt. nulla procuratio. purè ac castè tribuenda.*

nor *regard our actions*—and if there be nothing in them that can *issue in* the general advantage of our race, why pay we them any worship or honour, and why address to them any supplication? Piety, like the other virtues, cannot consist in *outward show*, and without piety neither sanctity nor religion can be supported: *overthrow these* [and], great confusion and trouble of life ensue; and *it is questionable, whether*, if we cast off piety towards the gods, good-faith, social-union, and justice, the most excellent of all virtues, are not removed at the same time.

164 Scipio used often to say, that nothing was so difficult as for friendship to last to the end of men's lives; because either friends' interests might differ, their political sentiments might be at variance, men's tempers might be changed by adversity or old-age. By way of illustration, he brought forward the example of boys, whose strongest attachments are often laid aside, *when they assume the dress of manhood*. [Supposing,] however, that *their friendships endured* till they became young men, yet *are they* occasionally *broken* in some struggle, either about marriage, or some advantage which both could not enjoy. *Nay, even they who have persevered in friendship during a long period*, have at last weakened that friendship *by* the pursuits of ambition; and in most men avarice is its bane. In men, likewise, of more distinguished stations, friendship is undone by their competitions for honour and renown; and hence it happens, that the greatest rancour often succeeds the greatest friendship between the same parties.

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nec quid agamus animadvertunt. permanare ad. in specie fictæ simulationis. quibus sublati. haud scio an. 164 una cum prætextâ. [lit. should they have extended (their friendships).] dirimi. quod si qui lengius in amicitia proiecti essent. [Use here *si* with plup. subj.]

165 In this the consulship of L. J. Cæsar and C. Marcius Figulus, know that *I have a son*, and Terentia is also doing well. So long, and no letters from you? I sent you before a particular account of the state of my *proceedings*. I am at present thinking to undertake the defence of my *fellow-candidate* Catiline. The judges are just what we wish, and with the accuser's full consent. I hope, if he be acquitted, to have him *the more firmly united* to me in the business of the canvass: but should it fall out otherwise, we will bear it with patience. I much require your speedy arrival; for it is the *universal* opinion that some noble persons of your acquaintance will oppose my *elevation*. I see that you can be of very great use in conciliating their good will for me: *be sure*, therefore, to be at Rome in January, as you have appointed.

166 That man, whoever he be, who by moderation and consistency, attains a quiet mind and *internal peace*, is neither *corroded* by cares, nor *crippled* by fears, and as he thirsts for nothing impatiently, *he is exempt from the fires of desire*, and *melts not in the enjoyment of useless transports*: the wise man whom we seek is such a person, and he is that happy being to whom nothing in life can be intolerable for its depressing influence, nothing so joyously exhilarating as to elate him beyond measure. For what can appear great in human affairs to that man *who can embrace in his mind* the whole of eternity, and the magnitude of the entire universe? Such an one, moreover, casts around him *so searching a glance*, that he always sees for himself some seat of abode free from trouble and anxiety, so that *whatever fortune befall him*, he will bear it

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165 filiolo me auctum. rationes. competitor. conjunctior. prorsus summa. honor. (*pl.*) cura ut. 166 sibi ipse pacatus. tabescere. frangi. nec ardere desiderio. deliquescere. alacritate futili gestiens. cui nota. ita acrem aciem. [*lit.* whatever chance fortune may have brought.]

with suitable tranquillity. Whoever does this, will be *free* not only from sorrow, but all other perturbations. A mind exempt from these, makes men perfectly and absolutely blest, whereas an excited mind, and one divorced from sound and stable reason, loses alike its health and consistency.

167 My friend Lucceius, who is of all men, perhaps, *the most sensible of an obligation*, has informed me with the warmest expressions of gratitude, that you have *most abundantly* and liberally promised your aid to his *agents*. If then your *mere promise* be thus acceptable to him, how pleasant, think you, will be the deed itself, when you shall have performed (as I trust you will) your kind engagements! The people of Bullis *have intimated their full determination to refer the affair of Lucceius to Pompey's arbitration*. We have the greatest need, however, *of being fortified* by your influence, power and authority also, and therefore I beg of you *by all means* to exert it for this purpose. It affords me, also, great satisfaction to find that both Lucceius and his agents are convinced that no man has more credit or influence with you than myself. I earnestly therefore, and repeatedly beg that *you will prove the same by your conduct towards them*.

168 Themistocles, after his victory in the war against the Persians, said in the public council, that he had planned a safe *expedient for the state*, but that it *must necessarily be kept secret*: and he required that the people should *assign* to him some one to whom he might impart it. Aristides *was fixed upon*; and Themistocles told him that the fleet of the Lacedæmonians,

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abstrahi. 167 gratissimus. cumulatissimè. procuratores. oratis. omnino ostenderunt. [lit. satisfy Lucceius.] nobis accedere etiam atque etiam. id re experiri. 168 reipublicæ salutare. sciri opus non esse. dare—dari.

which had been withdrawn to Gytheium, could be secretly destroyed by fire, *the effect of which would necessarily* be to break down all the resources of the Lacedæmonians. Aristides, on hearing this, came into the eager and expectant assembly, and said, that the counsel offered by Themistocles was *particularly useful*, but quite unprincipled. The Athenians, therefore, concluding that, if a scheme were unprincipled, it could not be useful, wholly rejected it on the mere authority of Aristides, *without hearing the particulars*.

169 Since you dare not absolutely deny the existence of the gods, *what kinders you* from ascribing a divine nature to the sun, the world, or some eternal mind? [Because] says Epicurus, I never beheld wisdom and a rational soul, except in a human form. What! did you never observe something like them in the sun, the moon, or the five moving planets? The sun finishes his revolution in a year; the moon completes the same course *in a month*; and the five planets, some nearer, others more remote from the earth, finish *their circuits in different spaces of time*. Did you never observe anything like this, Epicurus? According to you, then, there can be neither sun, moon, nor stars, because nothing can exist, but what we have seen or touched. What! you have, *surely, not* seen God himself? Why then do you believe there is any? If this doctrine be allowed, we must reject all the narratives of history—all the discoveries of reason; and the people who dwell in inland countries must refuse to believe in the existence of the sea.

170 If any one desires to know what has induced

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quo facto—necesse esset. perutile. quam re audierant quidem. 169 quid est quod te impedit. menstruo spatio. disparibus temporibus eadem spatia conficiunt. numne.

me to devote myself to literature, so late in life, nothing is *more easy of explanation*: for, being *entirely disengaged from business*, and the commonwealth reduced to such a state as to be governed by the counsels and care of a single man, I deemed it first of all necessary, for the sake of the state, that my countrymen should be instructed in philosophy, and that it would be of much importance, and greatly to the *honour and commendation* of our city, to have such great and excellent subjects introduced in the Latin tongue. I feel, also, the less sorry for my undertaking, since I plainly see how much I have *excited* the desires of many, not merely to learn, but also to write: for there were great numbers of Romans *well-grounded in Greek learning*, who were unable to communicate to their countrymen what they had learnt, because they were not confident that what they had received from the Greeks could be expressed in the Latin. On this point we conceive ourselves to have so well succeeded, that even in copiousness of expression we can scarcely be surpassed by the Greeks themselves.

171 Though I never entertained any doubt that, in consequence of your great services to the state, and the exalted rank of your family, the Roman people *would make you consul* with the greatest eagerness, and by their unanimous votes; yet, when the fact was announced to me, *I felt a pleasure that I cannot describe*; and I am desirous, that, as the gods *vouchsafe* you this distinction, you should manage the business in a manner consistent with your own character and that of your ancestors. And, would that I could even at present behold the day so earnestly wished for by

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170 nihil est, quod expedire tam facile possimus. quum otio langueremus. decus—laus. commovere. Græcis institutionibus erudit. tantum profecisse. 171 consulem facturus esset. incredibili latitiâ affici. fortunare.

myself, and could *apportion* my own zeal and energy *by the amount of your* most extensive exertions and kind acts towards myself. The means of doing this, however, have been taken from me by the *unthought-of* and *unlooked-for state* of the province: yet, in order that I may see you as *consul* conducting the public affairs consistently with your character, I particularly request you *to take care* that no wrong be done me, and that my *year of office* be not protracted. By doing this, you will add greatly to the weight of my former obligations. Farewell.

172 Archytas of Tarentum used to say, that nature had visited man with no pestilence *more fatal* than bodily pleasure, the greedy lust after which was rashly and incontinently excited *to procure enjoyment*. Hence arose betrayals of one's country, destruction of states, and *secret conferences* with the enemy; lastly, there was no crime or ill-deed, of which the perpetration was not induced by the lust after pleasure. *And, as nature gifted man* with nothing more desirable than intellect, nothing surely could be so hostile to this divine charge and gift as pleasure; for were lust to hold the dominion, there could be no room for temperance, nor could virtue have any standing in *the domains* of pleasure. In order to make this [doctrine] the more intelligible, he recommends us *to figure to ourselves* a man affected with as much sensual pleasure as it is possible to conceive: and he thought there could be no doubt, *that* so long as a man was thus affected, he could certainly neither set on foot nor accomplish anything, either by thought, reason, or reflection: nothing, *therefore*, could be so ex-

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navare. pro tuis, &c. nec opinatus et improvisus. ut operam des. effici annum munus. 172 capitalior. ad potiundum. clandestina colloquia. cùmque homini natura dedisset. regno. fingere animo. quin. quocirca. si quidem.

crable or pestilential as pleasure, *insomuch* that, were it greater, or more protracted in duration, it would quench the whole light of the soul.

173 *It may be asked*—were the illustrious, whose deeds are handed down by history, deeply instructed in that kind of learning so highly *extolled* by yourself? To affirm this of all, would indeed be a hard matter; but yet *I can give a fair reply*. There have, I own, been many men of excellent dispositions, and distinguished virtue, who without learning, *by a mere power* of nature *almost divine*, have of themselves *become* wise and moderate. I may add, also, that nature without learning has *more frequently attained* to praise and high character than learning unaided by nature; but I contend, moreover, that when to an excellent natural disposition the embellishments of learning are added, there usually results something indescribably great and extraordinary. Such was that divine man Africanus, whom our fathers beheld; such were C. Lælius and L. Furius, persons of the greatest temperance and moderation; such the elder Cato, a man of great bravery, and for those times of great learning, persons who surely would never have applied to learned pursuits, *had they considered them to be of no service* towards the acquisition and improvement of virtue. If, *however*, no such advantages were derivable from learning, and if pleasure alone be the object of its votaries, you must still, methinks, allow it to be a very liberal and polite amusement. Other studies, indeed, are not suited to every time, every age, every place; but these *give strength* in youth and *joy* in old age, adorn prosperity, support and console under adversity, are delightful at home, yet no

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173 quæret quispiam. laudibus efferre. est certum quod respondeam. habitu prope divino. extitisse. ssepius ad laudem, &c., . . . valuisse. si nihil.

hindrance abroad; *at night they are company to us, when we travel they attend us, and in our rural retirement they do not forsake us.* Though men themselves be incapable of them, still they should admire them, when they see them in others.

174 Aratus of Sicyon has a just claim to our praise, because, when his state had been held by tyrants for fifty years, he left Argos for Sicyon, got possession of the city by effecting a secret entrance, and, after having quite suddenly *crushed* the tyranny of Nicocles, restored six hundred exiles who had been the wealthiest of that state,—thus setting free the commonwealth by his arrival. He saw, however, a great difficulty with respect to goods and possessions (because he deemed it most unjust that those whom he had restored should be in want, *while* others held *their property*); nor could he conceive it just to disturb the possessions of half a century, acquired partly by descent, partly by *purchase*, and partly, also, by *marriage*. He resolved, therefore, neither to deprive the present possessors, nor to *refuse satisfaction* to the original owners. Being convinced that money was necessary for settling the business, he declared his intention of setting out for Alexandria, ordering the state to remain as it was till his return; he then repaired in haste to his guest Ptolemy, at that time reigning, *the second*, after the building of Alexandria. After unfolding to him his desire of liberating his country, and *informing him of the state of affairs*, this eminent man easily obtained from the wealthy monarch a large subsidy of money, which he took to Sicyon. Fifteen of the principal men were then adopted into his council, with whom he took cognisance both of the

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literis adjuvarente alunt—oblectant. [Use here three verbs giving the whole meaning.] 174 opprimi. quorum bona. emptionibus. dotibus. non satisfieri. alter. causam docere.

claims of those who held other people's property, and of those who had lost their own; and he thus *succeeded*, by making estimates of property, *in persuading* some to yield the lands for a pecuniary compensation,—others to consider it more convenient to have *an equivalent* counted out to them, than to recover their own. And so it was, that all departed without complaint, *and complete harmony was established*.

175 As an orator is allowed to wander *at discretion* in this field of such immense extent, and, *wherever he rests*, to rest in ground that is especially his own, he has a ready supply of every oratorical provision and embellishment:—for a *rich fund* of subjects begets a rich fund of words, and if there be dignity in the subjects on which the speech is made, there naturally arises a certain splendour in the expressions. *Grant only that* the speaker or writer having received from boyhood a liberal education, is fired with zeal as well as assisted by nature, and, being practised in *free discussions* on every variety of subjects, has read the most accomplished writers and orators with a view to a full acquaintance with and imitation of them;—*and be sure, he will not have to seek* from those elocution masters, how he should *frame and beautify his periods*. So easily in the full flow of subjects will he glide on to the embellishments of oratory *without any other guide than nature itself*, provided only that it be exercised.

176 When Ariobarzanes had done speaking, I advised the king to use all diligence in protecting his own person; and I recommended those friends, who had

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fecit ut persuaderet. quod tanti. concordia constituta.  
 175 libere. ubicunque constiterit. copia. Sit modo  
 is, &c. disceptatio. nse ille haud sane—requirit. verba  
 struere et illuminare. sineduce, natura ipsa.

been approved by the judgment of his father and grandfather, *to suffer themselves to be taught by the hard destinies* of the father and to defend by the utmost care and vigilance the life of their monarch. When he *asked* me for some cavalry and cohorts from my army,—although I knew that by your vote of the senate, *not only I was authorized* to grant them, but also that I ought to do it,—yet, as the state, (in consequence of the messages which daily arrived from Syria,) required that I should, as soon as possible, conduct the army to the borders of Cilicia; and as the king *on the discovery of the conspiracy* thought he had no need of a Roman army but could defend himself by his own troops; I recommended him to make his first essay at government by defending his own life. [I bid him also] exercise his royal privileges against those *whom he knew to have plotted against him, punish* such as should be punished, and dissipate the terrors of the remainder; in short, use the protection of my army rather to intimidate than forcibly to put down the sedition of those in fault.

177 The entire *reformation* of the leading vices, failings, and ailments of our nature, is to be derived from philosophy,—*in whose bosom*, therefore, as in a safe haven, *we seek refuge* when we have been *tossed* by the troubles and tempests of life. Oh, philosophy, guide of life,—*investigator* of virtue and expeller of the vices,—*what could have been* the lot either of ourselves or mankind generally, *but for thee?* Thou *wast the parent of cities; thine it was to assemble* into a

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176 [docti casu acerbissimo, &c., followed by a subjunctive.] postulare. non modo posse me. patefactis jam insidiis. à quibus perspexisset sibi insidias paratas. poena afflere. 177 correctio. cuius in sinum ..... confugimus. jactari. indagatrix. quid ..... sine te esse potuisset. parere. tu ..... convocasti.

community the scattered members of our race, and thine, also, to unite them first together in households, marriage-connexions, and the communion of language and literature: thou, also, hast been the inventress of laws, and the mistress both of morals and education. To thee we fly for refuge—from thee we solicit aid—and to thy service we now devote ourselves,—not as before *to a considerable extent*, but wholly and solely to the exclusion of all other pursuits. Indeed, a single day well spent, in accordance with thy precepts, is preferable to *an eternity of sin*. Whose resources, then, can we use in preference to thine, since thou hast both *gifted* us with quietude of life, and removed from us the fear of death! Yet, after all, philosophy is so far from being praised, *according to her deserts*, as respects human life, that nearly all neglect her, while many treat her even with abuse. This error, and this mental darkness that *overwhelms* the unlearned is, in my opinion, to be ascribed to their inability of looking *so far into the recesses* of nature, and because they consider not, that those were philosophers by whom human life was first trained to civilization.

178 Balbus's messenger delivered me *the packet* with all due care. From your letters, indeed, it *would seem as if you were afraid that* I might *not* have received those letters which I could wish indeed had never been delivered to me; for they increased my affliction, and even had they fallen into other hands, would have *communicated* no news. What, *forsooth*, is so commonly known as the animosity of Quintus against me and *this the usual style* of his letters,—which, I

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magnâ exparte. peccans immortalitas. largiri. proinde  
ac mereri. offundi. tam longè retro. 178 fasciculus.  
quibus videris vereri ut. adferre. enim. genus hoc.

suppose, Cæsar transmitted to *those* persons, not because he was offended with that person's baseness, but for the sake of rendering my misfortunes more notorious. As for what you say of being afraid that they may *injure* him and that you are striving to remedy this, Cæsar *did not even wait to be asked* about it. For this I am not sorry:—I am more sorry that my own *requests* should have no effect. Sulla, I believe, will be here to-morrow with Messala:—they are hastening to Cæsar after being driven away by the soldiers, who *refuse to stir* till they have received [their pay.] He will, therefore, come hither, which was not expected:—*but it will be some time first*; for he travels so as to *allot* several days to the principal towns. And, do as he pleases, Pharnaces will cause him some delay. What, then, do you think *I ought to do?*—for my health already with difficulty withstands *this unwholesome climate* which gives additional poignancy to my distress. Shall I ask those who are going to him to make my excuses, and shall I approach nearer Rome? Pray think of this, and though you have hitherto not complied with my frequent entreaties, yet assist me with your advice. I know it is a thing of difficulty; yet act as you think best in these troubles. I deem it important, also, to see you myself; and *I shall have gained something*, if that happens. You will attend to the Will as you mention. Farewell.

179. *It is not by any means clear, what that is, by which nature is moved to receive its primary appetencies; and about this matter philosophers, in the*

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iste. obesse. ne rogari quidem se passus est. impetratio. negant se usquam [*commoturos*, understood]. tardè quidem. ponere. mihi [*agendum*]. gravitas hujus cœli. illuc. sœpe rogatus. profecero. 179 Non constat [relative to be inverted.]

discussion of the **S U M M U M B O N U M**, find *exclusively their ground for disagreement*. Indeed, of the entire question about the *final cause* of good and evil, should it be desired to look into their extreme and furthest source, we must first discover the *well-head* in which are to be found the first invitations of our nature; and, *this once found*, the whole argument about the highest good or the greatest ill is easily derived from this origin. Some conceive, that the chief desire is pleasure,—the chief *object of abhorrence*, grief; while others hold the primary object of our wishes to be immunity from sorrow, and that the first thing *to be avoided*, sorrow. Among these, too, we may reckon a third diverging party, who enumerate health, the preservation of our bodily members and senses, strength, beauty, the *analogous principles to which exist* in our souls like scintillations or seminary principles. Others, again, from the very same principles, refer all duty either to pleasure, or to the absence of pain, or else to the power of obtaining our chief enjoyments *according to our natural instinct*.

These six opinions, therefore, respecting the **S U M M U M B O N U M** having been thus explained, we mention the following as the originators of the last three: Aristippus, of pleasure; Hieronymus, of freedom from pain; Carneades, of the enjoyment of what accords with nature (not, however, on his own authority, but on his powers of argument as a logician). To do all for mere pleasure, no one holds right; and *to destroy grief* by the appetency of pleasure, even could it be so avoided, is wrong. But so to act in all respects, as to *seek what suits our nature*, even if we cannot *obtain* it, is—according to the Stoics—the only virtuous and

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omnis dissensio. fines. fons. cùm summum bonum exquiritur. depulsio. declinatum. quorum similia sunt prima, &c. secundum naturam. vitiatio. doloris. adipisci. adsequi.

high principle worthy of being sought for itself alone, as the only good.

180 No *flow* of genius, no force of eloquence, no power of description can even recount, *much less embellish*, the high exploits of Cæsar:— yet this I affirm, *with deference to him*, that from none of them will he reap *greater* glory than from those of this day. It has often occurred to me, and I *often declare* it with pleasure, that none of the achievements of our own commanders, none of foreign nations, none of the most illustrious monarchs *are comparable* with those of our present commander-in-chief, either as respects the importance of the contests, the number of battles, the variety of countries, the *rapidity of his successes*, or the diversity of his enterprises. Countries the most remote from each other *could not have been sooner traversed* than they have been subdued by Cæsar's victories. These are circumstances so extraordinary, that it were madness not to allow that *they are almost incomprehensible* by the human powers of conception. There are attainments, however, even greater than these; for many are apt to deprecate military glory, and in order to depress the commander's merits, love to take part from the officer *to bestow it on* the soldier. In the glory, indeed, which Cæsar has *lately* attained, he has no associate; however great it be, (and surely it cannot be greater,) it is all his own. No general, no captain, no troop, no battalion, *robs him of this* praise, exclusively his own:— nay, even fortune, the mistress of human events, claims no share of this honour: *to him alone she resigns it*, acknowledging that it is entirely, absolutely his own,

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180 flumen. non dicam exornare. ipsius pace. am-  
plior. crebris usurpare sermonibus. posse conferri [at  
the end of the clause.] celeritas conficiendi. citius  
cujusquam passibus potuisse peragrari. ut ea vix . . . . .  
capere possit. communicare cum. paullo ante.  
nihil sibi ex istâ . . . . . decerpit. ipsi libenter cedi

since rashness never mingles with wisdom, and chance has no part with design.

Cæsar's military praises, therefore, shall be celebrated, I say, celebrated not only amongst ourselves, but in every language, and in the annals of every nation; nor shall the latest posterity *cease to proclaim* them. The fame of these exploits, however, seems in some manner, while we read them, *to be drowned* in the shouts of armies and the din of trumpets; *but when, on the contrary*, we read or hear of a compassionate, generous, humane, just, moderate, or prudent *act performed* even under the influence of anger, the foe of deliberation, and in the triumph of victory, when men are generally proud and insolent; with such an ardent affection are we fired, that we are often in love with persons [of this character,] though we have never seen them, and this not only when contemplating realities, but even *the mere pictures of the imagination*.

With what gratitude, then, shall we embrace, with what veneration approach, with what applause shall we crown this, our Cæsar, *whom* we have constantly amongst us, whose disposition, whose inclination, whose countenance seems to promise, that whatever has survived the fortune of the late war, shall be again secured to us! *By heavens*, the walls of this court *seem with transports* to pay to him their grateful acknowledgements, conscious as it were, that ere long, the now lost authority of our ancestors should again reside within their *precinct*!

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conticescere. obstrepit. at vero quum. aliquid clementer &c. . . . factum. in fictis. [Invert the relative clauses, Te vero, quem, &c., medius fidius.] gestire. sedes.

# PROGRESSIVE EXERCISES

IN

## LATIN COMPOSITION.

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### PART II.

#### MISCELLANEOUS EXTRACTS FROM CLASSICAL AUTHORS.

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In many of the following extracts, the use of the *oratio obliqua* is so constant and so complicated in long and involved sentences, as to require in the student much forethought and consideration, especially in the use of the pronouns and the subordinate moods. The bracketed words are intended to show what sort of pronouns should be used.

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### I.

#### CÆSAR AND ARIOVISTUS. *First Conference.*

Cæsar sent ambassadors to Ariovistus, to desire that he would appoint a place for an interview; and Ariovistus thus replied:—“<sup>1</sup>Had he wanted any thing of Cæsar, he would himself have come to him; if <sup>2</sup>Cæsar wanted him, he, on his part, must come in person to demand it. For his own part, he could neither venture without an army into the Gallic provinces of which Cæsar was in occupation, nor could he assemble an army without great trouble and expense. He wondered, also, <sup>3</sup>what business either Cæsar or the Roman people <sup>3</sup>could have in his own particular

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<sup>1</sup>[Use the phrase *opus esse*, &c.]      <sup>2</sup>ille.      <sup>3</sup>quid  
negotii esset.

division of Gaul, which belonged to him by right of conquest."

This answer being reported to Cæsar, he again sent an embassy to this effect:—*'Notwithstanding his great obligations* to himself [Cæsar] and to the Roman people, he yet manifested so little acknowledgement of either as even to refuse a proposed interview, and to decline *'treating or taking cognizance of* affairs concerning the common interest. The following were, therefore, the particulars required of him,—first, to bring no more Germans over the Rhine into Gaul,—secondly, to restore the hostages taken from the *Ædui*, and to allow the Sequani to do the same,—and lastly, *'to forbear from all injuries towards the *Ædui**, and neither make war upon them nor their allies. *'Such compliance* [said he] would establish a perpetual friendship and amity between him and the Roman people. If, however, he refused conditions so just, he [Cæsar] certainly would not overlook the just complaints of the *Ædui*.

### CÆSAR AND ARIOVISTUS. *Second Conference.*

i. On coming to the conference requested by Ariovistus, Cæsar began by calling to his mind the kindnesses conferred on him both by himself and the Roman senate. He had been entitled *a king* by that senate, because he was a friend, and had sent them gifts of *most ample value*, an honour which *had fallen to few men's lot*, and had been usually granted <sup>10</sup> in *consideration of* their unusually good offices,—these rewards he had obtained by the kindness and generosity of himself [Cæsar] and the senate, without having any access or just cause <sup>11</sup> *for making a claim*. He informed them, also, how many ancient and just

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<sup>4</sup> *affectus tanto beneficio.*    <sup>5</sup> *dicendum sibi aut cognoscendum de, &c.*    <sup>6</sup> *Æduos injuriâ lacessere.*    <sup>7</sup> *si id ita fecisset.*  
<sup>8</sup> *amplissima.*    <sup>9</sup> *paucis contigisse.*    <sup>10</sup> *pro.*    <sup>11</sup> *postulare.*

reasons existed for <sup>12</sup> *an intimate union* between the Romans and the *Ædui*, what state-decrees, how often and how honourable, had been made in favour of the latter; that the *Ædui* had at all times held the government of all Gaul, even long before they had sought the friendship of the Romans, whose custom it was to desire not only that their friends and allies should suffer no <sup>13</sup> *actual loss of property*, but <sup>14</sup> *should be elevated and promoted to* influence, dignity, and honour. Who then could endure, that what they had offered for the friendship of the Roman people should be snatched and plundered from them? Cæsar then required, what he had stated in his despatches to his lieutenants, that Arioivistus should wage war neither on the *Ædui* nor their allies, but give back the hostages, and if he could send no portion of the Germans to their homes, at any rate not allow them any more to cross the Rhine.

ii. Arioivistus, making but few rejoinders to Cæsar's requirements, <sup>15</sup> *made many professions* of his own high deeds, speaking to the following effect:—He had crossed the Rhine, not of his own free will, but because he had been asked and invited by the Gauls; he had not left his friends and home without great expectations of reward; he had settlements in Gaul granted to him <sup>16</sup> *by the natives themselves*; the hostages, also, had been given by consent of the parties themselves, and by the very rights of war *he was in receipt of the tribute* usually imposed by conquerors on the conquered. As for the war, it had been waged, <sup>17</sup> *not on the Gauls by him, but on him by the Gauls*, all of whose states had come out to oppose him, and conducted a campaign against him, who in a single battle

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<sup>12</sup> *necessitudo.*      <sup>13</sup> *sui nihil deperdere.*      <sup>14</sup> *[auctiores esse with the abl.]*      <sup>15</sup> *multa praedicare.*      <sup>16</sup> *ab ipsis.*      <sup>17</sup> *non sese Gallis, sed Gallos sibi.*

had routed and defeated all their forces; and should they desire <sup>18</sup> *a second trial*, he [Ariovistus\*] was again ready to give them battle: in case, however, of <sup>19</sup> *desiring peace*, it was at any rate ~~unjust~~ in them to throw off the tribute, which till then they had cheerfully paid with their own consent. As for the friendship of the Roman nation, it ought to be to him [Ariovistus] an ornament and source of security, not of injury, and he had sought it with that expectation. If, however, through the agency of the Romans\*, their tribute should be remitted, and <sup>20</sup> *the captives* withdrawn, he could quite as cheerfully renounce the friendship of the Romans, as before he had desired it. As respects his having led over a host of Germans into Gaul, he did it for his own protection, not for the purpose of aggression on the Gauls—a proof of which was that he had not come *except on invitation*, and, so far from having provoked a war, had acted only on the defensive. He [Ariovistus] had entered Gaul before the Roman people; and never before the present had a Roman army ventured beyond the limits of their Gallic province. What did he [Cæsar] want, and why did he trespass on his [Ariovistus's] possessions—this part of Gaul being his province, just as the other is that of the Romans. *The Romans*, of course, would not and ought not to yield *to him*, if he attacked *their* territories; nor would *the Romans* be otherwise than ~~unjust~~, if they interfered with his rights and possessions. With respect to the allegation that the Ædui had been styled as “brethren” by the [Roman] senate, he was not so uncivilized or such a novice in history, as not to be aware that even in the last Allobrogic

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<sup>18</sup> iterum experiri.      <sup>19</sup> pace uti.      <sup>20</sup> dedititii.

\* [Observe in these passages the distinction between *sui* and *ipse*,—and the peculiar use of *nos* and *noster*, having reference, even in narrative language, to the Roman people and their possessions.]

war, the *Ædui* had given no aid to the Romans, nor had they, in those late contentions that had occurred between them and himself and the *Sequani*, ever applied for the succour of the Roman people. He had a right to suspect, that Cæsar, as he had an army in Gaul, kept it, notwithstanding his false professions of friendship, for the purpose of adding to his annoyance. <sup>21</sup> If then he [Cæsar] refused to retire with his army from these districts, he should consider him, not as a friend, but a foe: and should he succeed in putting him to death, <sup>22</sup> he should be doing only what would please a large number of the nobles and principal men of Rome, because he had been assured by messages from those very parties, that by his death he [Ariovistus] would secure the favour and friendship of them all. On the contrary, should he withdraw, and leave to him [Ariovistus] the free possession of Gaul, he would give him a rich reward, and in whatever wars it might be requisite to engage, he would carry them out without any labour or danger to Cæsar.

iii. Cæsar, in reply, urged many reasons for not desisting from his undertaking;—for the custom, neither of himself nor the Roman nation, would allow <sup>23</sup> his *desertion* of such highly valuable allies, nor indeed did he consider Gaul to be the property of Ariovistus <sup>24</sup> any more than of the Romans. The *Arverni* and *Ruteni* had been overcome in war by *Quintus Fabius Maximus*; and the Roman people, <sup>25</sup> having given them a *free pardon*, neither formed them into a province, nor imposed a tribute. If, however, reference should be made to the usage of the most remote times, the supreme power of the Romans in Gaul was most just; but if, on the other, the decision of the Senate was to be observed, its just desire was that Gaul should be

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<sup>21</sup> qui nisi discedat.      <sup>22</sup> gratum esse facturum.      <sup>23</sup> uti desereret.      <sup>24</sup> potius quam.      <sup>25</sup> quum ignovisset.

free, rather than having been conquered in war to be governed by Roman laws.

## II.

### THE CONFERENCE BETWEEN CÆSAR AND THE GERMANS.

When Cæsar was distant only a few days' journey from the Germans, ambassadors came from them <sup>1</sup> *with the following message*:—The Germans, even <sup>2</sup> *of former times*, were not used to wage war on the Romans, but yet, if they should receive sufficient provocation; they would not <sup>3</sup> *refuse to engage* in arms against them; inasmuch as this custom of the German nations has been handed down by our ancestry,—namely, to resist and <sup>4</sup> *not sue for terms* with any parties that might attack them; this, however, they would say, that they had come against their own will, after having been ejected from their own homes. If the Romans desired their good offices, [they] could prove themselves useful friends <sup>5</sup> *to them*: let them, therefore, assign lands for their use, or allow them to occupy those which <sup>6</sup> *they had gained* by arms. They [the Germans] yielded to the Suevi alone, with whom not even the immortal Gods could vie; for there was none left on earth whom they could not subdue.

Cæsar returned a suitable answer, <sup>7</sup> *which in substance was as follows*:—He could entertain no friendship with them, while they remained in Gaul: because it was not fair, for those <sup>8</sup> *who could not* defend their own territories, to seize on those of others, nor, besides, <sup>9</sup> *were any lands in Gaul* <sup>10</sup> *unoccupied*, which could be given without wrong, especially to so great a multitude. <sup>10</sup> *They were at liberty*, however, if they pleased, to

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<sup>1</sup> *quorum hæc fuit oratio.*      <sup>2</sup> *priores.*      <sup>3</sup> *recusare quin, &c.* (See Zumpt, § lxxvi. 6, d.)      <sup>4</sup> *deprecari.*      <sup>5</sup> *eis.*      <sup>6</sup> [Use *possidere.*]      <sup>7</sup> *cujus hic exitus fuit orationis.*      <sup>8</sup> *qui non potuerint.*      <sup>9</sup> *vacare.*      <sup>10</sup> *licere.*

settle in the territories of the Ubii, whose ambassadors were with him, complaining of the wrongs of the Suevi, and soliciting his assistance: this is what he should request at their hands.

### III.

#### DESCRIPTION OF THE BRITONS.

i. The interior of Britain is inhabited by those <sup>1</sup>whom tradition alleges to have been the aborigines of the island itself,—its coast being occupied by those who either for war or plunder had crossed over from Belgium; and they are all named <sup>2</sup>from the states whence they came thither to fight, establish themselves, and commence the cultivation of the land. The population is almost infinite; their dwellings are very thickly scattered, and they have a great quantity of cattle. Instead of coined money they use either copper or else iron <sup>3</sup>dice <sup>4</sup>ascertained to be of a certain weight. Tin is found in the inland, iron in the coast-regions; but the supply is small, and their copper is imported. There is <sup>5</sup>timber of all kinds as in Gaul, except the beech and the fir. The hare, the fowl, and the goose, they deem it unlawful to eat; but still they rear them for their own <sup>6</sup>whim and pleasure. The climate is more temperate than in Gaul, and *the frosts are less severe\**.

ii. Of all the Britons by far the most humanised are those who inhabit the maritime district of Kent, nor do they much differ in customs <sup>7</sup>from the people of Gaul. Most of the people in the interior do not sow grain at all, but live on milk and flesh, clothing themselves in the hides of beasts. All the Britons to a man

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<sup>1</sup>quos proditum dicunt, &c.      <sup>2</sup>quibus orti ex civitatibus.  
<sup>3</sup>examinatis.      <sup>4</sup>materia.      <sup>5</sup>animus.      <sup>6</sup>[Use the abl. abs.]  
<sup>6</sup>a Gallia.

<sup>7</sup> stain themselves with woad, which gives them a blue tinge; and by these means <sup>8</sup>they assume a more frightful aspect in battle:—they also wear <sup>9</sup>long hair and shave the whole of the body except the head and the upper lip. They have wives in common between them,—<sup>10</sup>ten or twelve men [to each] and particularly brothers with brothers and parents with children:—but <sup>11</sup>the issue are always reckoned to be the children of those to whom the mothers <sup>12</sup>were first attached when virgins.

## IV.

## SPEECH OF AMBIORIX TO CÆSAR'S EMISSARIES.

Ambiorix in the presence of Caius Arpinius and Quintus Junius spoke in the following terms:—He was bound [he said] to acknowledge his very great obligations for Cæsar's former kindness, <sup>1</sup>in having set him free from the tribute he had been used to pay the Aduatichi, and <sup>2</sup>in having procured the restoration of his son and nephew, whom that nation had detained in the chains of slavery among their other hostages. As respects what he had done concerning the attack of Titurius's camp, he had done it not on his own decision or by his own will, but on <sup>3</sup>compulsion of the senate; and <sup>4</sup>his tenure of supreme authority was such, that the populace <sup>5</sup>had just as much power over him <sup>6</sup>as he over the populace. This war was an undertaking indeed of *his own state*, because it was unable to resist the combined efforts of the other Gauls;—and this he could easily prove <sup>7</sup>from the consideration of its

<sup>7</sup> se vitro inficere. <sup>8</sup> horridiore sunt aspectu. <sup>9</sup> capillo promisso. <sup>10</sup> deni duodenique. <sup>11</sup> Use here *si qui*, &c. <sup>12</sup> deduci.

<sup>1</sup> quod ejus opera stipendio liberatus esset. <sup>2</sup> quod with subj. <sup>3</sup> coactus. <sup>4</sup> sua esse ejusmodi imperia. <sup>5</sup> non minus—quam. <sup>6</sup> civitati porro.

own insignificance, because he was not <sup>7</sup>so entirely a novice as to rely on its own resources for the ability to conquer the Roman people. <sup>8</sup>On the contrary, it was a plan in which the Gauls combined in common; this particular day had been fixed for simultaneously attacking all Cæsar's winter-quarters, <sup>9</sup>in order that no one legion might have the power of aiding <sup>10</sup>another. Gauls could, of course, not easily deny aid to their fellow-Gauls,—especially, when a plan seemed <sup>10</sup>to have been formed for recovering their common liberty. These parties he had now satisfied with due regard to national feeling; and he now felt some sense of his obligation for Cæsar's kindnesses; he, therefore, recommended and entreated Titurius, in consideration of their long-continued friendly alliance, to form plans for the protection of himself [Ambiorix] and his soldiers; —for a great body of Germans had been employed to cross the Rhine, and would be with them in the course of two days. Their [the Romans'] plan, then, would be, (<sup>11</sup>should they desire to anticipate the knowledge of the neighbouring tribes,) to call forth their troops from their winter-quarters, and march them to either Cicero or Labianus, one of whom was distant about fifty miles, the other somewhat further. <sup>12</sup>This at any rate he promised and would ratify by oath,—that they should have a safe passage through his territories, by doing which he should at once consult the interest of his state by relieving it of its winter-burden, and at the same time give Cæsar all due thanks for his <sup>13</sup>good offices. This said, Ambiorix departed.

<sup>7</sup> adeo imperitus rerum. <sup>8</sup>sed. <sup>9</sup>ne qua legio—alter, &c.

<sup>10</sup> initum. <sup>11</sup> velintne prius quam—sentiant. <sup>12</sup> illud.

<sup>13</sup> merita.

## V.

## GENERAL HISTORY OF THE GAULS.

In all Gaul there are only two classes of men held in any esteem or honour;—for the populace <sup>1</sup>are regarded nearly *in the light of serfs*, venturing on no plans of themselves and <sup>2</sup>admitted to no public deliberations. The majority of the people, when oppressed by private debts or <sup>3</sup>enormous taxation, <sup>4</sup>sell themselves <sup>5</sup>as slaves to the nobles, who consequently exercise over them the same rights as lords over slaves. Of the two classes above mentioned one is that of the Druids,—the other that of the knights [or soldiers].

<sup>6</sup>The Druids have the management of the public religion, superintend both the public and private sacrifices, and <sup>7</sup>interpret the omens. To these resort <sup>8</sup>for educational purposes, a great number of the youthful population, by whom they are held in high esteem. In almost all controversies, either of a public or private nature, they are the referees; and <sup>9</sup>even in case of admitted guilt, whether about murder or an inheritance, or [a dispute about] boundaries, these Druids are the judges, decreeing both rewards and punishments, and interdicting from the sacrifices, all persons, public or private, <sup>10</sup>who would not abide by their decisions. This is a very severe punishment among them; <sup>11</sup>for those who are thus placed under a ban, are regarded as impious and abandoned characters, from whom all depart, shunning all communication or intercourse whatever, for fear of receiving injury, even by contact: no redress of law is open to them <sup>12</sup>on their suit, and no public honours can be shared by them. Among all

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<sup>1</sup> pæne servorum haberi loco. <sup>2</sup> adhiberi. <sup>3</sup> mag-  
nitudo tributorum. <sup>4</sup> in servitutem dicare. <sup>5</sup> Illi.  
<sup>6</sup> religiones interpretari. <sup>7</sup> disciplinæ causâ. <sup>8</sup> si quod  
est admissum facinus, si, &c. <sup>9</sup> si qui—eorum decreto non  
stetit. <sup>10</sup> quibus ita interdictum est. <sup>11</sup> iis petentibus.

these Druids, one only presides, holding supreme power; <sup>12</sup> and on his demise, the next highest in rank succeeds; but if there be several [competitors] of equal rank, the chief Druid <sup>13</sup> is elected by votes, the contest for the post being even, on some occasions, decided by arms. At a fixed time of the year the Druids <sup>14</sup> form a settlement in the lands of the Carnutes, which are considered to be in the centre of all Gaul; and hither from all quarters, such as have disputes, resort for the purpose of being directed by their <sup>15</sup> orders and decisions. This system is supposed to have had its first origin in Britain, and to have been thence transferred to Gaul; nay, even at the present day, those <sup>16</sup> who desire for more than usual acquaintance with the science, resort thither to enlarge their knowledge.

With military affairs the Druids have no concern, nor do they pay tribute like other castes: indeed they enjoy a total immunity both from military services and all other imposts. <sup>17</sup> Buoyed up by the hope of such rewards, great numbers <sup>18</sup> flock to their schools, as well of their own free will, as by the desire of their parents and nearest relations. Here they are said <sup>19</sup> to learn-by-heart a great number of verses, in which employment many spend even <sup>20</sup> twenty years each. They conceive it impious to commit matters to writing; and therefore, even in their public and private accounts, (subjects apart from their religion,) they always <sup>21</sup> use the Greek language. This seems to have been adopted for two reasons,—first, because they are unwilling that their system should be published, and secondly, from a desire that their students should not trust to writing, and neglect the cultivation of the memory; which is often the case, when persons, <sup>22</sup> relying on written literature,

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<sup>12</sup> hoc mortuo. <sup>13</sup> allegitur. <sup>14</sup> considere. <sup>15</sup> decretis  
judiciisque. <sup>16</sup> diligentius cognoscere. <sup>17</sup> excitati.  
<sup>18</sup> in disciplinam convenient. <sup>19</sup> ediscere. <sup>20</sup> vicēni.  
<sup>21</sup> Græcis uti literis. <sup>22</sup> literis confidi.

grow careless about storing facts completely in the memory. Their grand doctrine is, that souls, so far from perishing entirely, pass after death from one body to another, [a doctrine] they conceive as conducive to valour, because it sets aside the fear of death. They have many discussions, also, about the planets and their movements, the size of the universe, and the worlds belonging to it, the nature of matter and the power of the immortal gods;—and in these subjects they instruct the youth committed to their charge.

The other caste of superior rank is that of the military, or knights. These all engage in military pursuits, either <sup>22</sup>when they want practice, or in case of any war; and, before the arrival of Cæsar, it was almost a yearly occurrence for them to be either inflicting wrongs themselves, or <sup>23</sup>repelling them when inflicted [by others.] The number of <sup>24</sup>retainers and clients employed by them, is in every respect proportioned to the degree of their rank and the aptitude of their means,—<sup>25</sup>this, after all, being the whole amount of their popularity and influence.

## VI.

### DEFENCE OF VERCINGETORIX BEFORE THE GAULS\*.

Vercingetorix <sup>1</sup>was charged, on his return to his people, with treasonable desertion, <sup>2</sup>in having moved his camp nearer to the Romans, <sup>3</sup>in having withdrawn all his cavalry, and <sup>4</sup>in having left so large a force without a commander,—<sup>5</sup>thus by his departure giving the Romans an easy opportunity for quickly surprising

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<sup>22</sup> quum usus est.      <sup>24</sup> illatas propulsare.      <sup>25</sup> ambacti.

<sup>23</sup> hanc unam—noverunt.

\* Notice in the latter part of this extract the transition from the *obliqua* to the *recta oratio*. It may be well, by way of practice, after the *recta oratio* has been translated as such, to convert it into the narrative form.

<sup>1</sup> insimulatus.      <sup>2</sup> quod with subj.

them: and all these things [said they] could not have occurred by chance, and without design, but because he preferred to owe the sovereignty of Gaul to Cæsar's will and pleasure, than <sup>8</sup>to hold it as a gift conferred by themselves. Thus accused, Vercingetorix gave the following reply:—The removal of his camp had been effected in consequence of want of fodder, and on their own recommendation; <sup>9</sup>his nearer approach to the Romans had been induced by the extreme fitness of the spot for a defence within fortifications; as for the cavalry, surely the aid of such a force ought not to be wanted at all in a fenny morass, whereas they had proved of great service whither they had gone; with regard to the supreme military power, he had <sup>10</sup>purposely on his departure committed it to none whatever, lest <sup>11</sup>through love of popular praise he should be urged to risk an engagement, which he saw all were eager for, owing to their weakness of spirit, because they could no longer endure the fatigues of campaigning. If accident alone has led the Romans <sup>12</sup>to step in between them, it is the turn of fortune that it should be so; but if they have been called hither by any private information of spies, they [the Gauls] should be thankful for having been able <sup>13</sup>to ascertain from an elevated post of observation the extreme paucity of the Roman troops, whose power, therefore, they might despise,—inasmuch as, so far from venturing an engagement, they had retreated, <sup>14</sup>like cowards, to their camp. For himself, he desired from Cæsar's hands, and through treachery, no military command whatever,—since, as all the Gauls were well convinced, he could obtain it <sup>15</sup>by his own successful prowess;—<sup>16</sup>and, beyond this, he was willing to give back into their hands any honour they might choose to confer on

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<sup>8</sup> ipsorum habēre beneficio.      <sup>9</sup>quod . . . accessisset, per-  
suasum, &c.      <sup>10</sup>consultō.      <sup>11</sup>multitudinis studio.      <sup>12</sup>inter-  
venire.      <sup>13</sup>cognoscere.      <sup>14</sup>turpiter.      <sup>15</sup>victoria.      <sup>16</sup>quietiam.

him, in preference to deriving safety from his exertions. "In order that you may understand," continued he, "that in these matters I have told you the sincere truth, listen to these Roman soldiers."

Vercingetorix then produces certain slaves, whom a few days before he had <sup>13</sup> *captured* while out foraging, and had put to torture by famine and imprisonment. These <sup>13</sup> *being already tutored* what to say, in answer to any interrogatories, declare,—"that they were legionary soldiers, and had been induced by starvation and destitution secretly to leave the camp, <sup>14</sup> *with the hope of finding, if possible, corn or cattle in the country*. The whole army was suffering under a similar destitution, <sup>15</sup> *and the strength of every individual was so exhausted*, that they could no longer bear the toils of active service: on these accounts the Roman commander had resolved, in case he should <sup>16</sup> *not make any advance* in the attack on Avaricum, to draw off his army in the course of three days." "These," continues Vercingetorix, "<sup>17</sup> *these are the obligations you owe to me*, whom you accuse of treachery to your interests; for by my exertions you see a large and victorious army brought almost to the last stage of decay, <sup>18</sup> *without any bloodshed on your part*: and I have already made provision that no state shall receive this army within its confines, even should it rally after this cowardly flight."

## VIL

### SPEECH OF CRITOGNATUS AT THE SIEGE OF ALESIA.

Those who were blockaded in the Alesia, <sup>1</sup> *being ignorant* (as the day had passed on which they had expected their auxiliary troops, and their corn was all spent,)

<sup>12</sup> *excipere.*

<sup>13</sup> *rire possent.*

<sup>14</sup> *proficere.*

<sup>15</sup> *vestro sanguine.*

<sup>13</sup> *jam antè edocti.*

<sup>15</sup> *nec jam vires sufficere cuiquam.*

<sup>17</sup> *hæc à me beneficia habetis.*

<sup>1</sup> *inscii.*

<sup>14</sup> *si quid . . . repe-*

<sup>16</sup> *nihil*

<sup>18</sup> *sine*

what was going on among the *Ædui*, convened a council to consult <sup>4</sup>*on the issue* of their fortunes. <sup>5</sup>*Various* opinions were expressed, <sup>6</sup>*some* favouring a surrender, the others voting for a *'sortie*, while they had strength to accomplish it. Among these we must not forget the speech of *Critognatus*, which was remarkable beyond all others for its <sup>7</sup>*ineffable* cruelty. This person, who was high-born, and held a high post of authority among the *Arverni*, spoke in these words:—

"I will say nothing of the opinion of those persons, who *give the name of a mere surrender* to what is in reality the basest slavery; for such, I conceive, ought neither to be reckoned as citizens, nor to be admitted to this deliberative council. I have to do with those alone, who approve of the sortie; and in the counsel of these, approved by general consent, there appears to reside some stamp of our former distinction in valour. <sup>1</sup>Not to have the power of enduring want for a short season, is effeminacy rather than courage; and people are more easily found <sup>2</sup>to offer themselves voluntary victims to death, than patiently to endure temporary pain. I should, however, perhaps approve of this opinion, (for so far my dignity allows me,) if I saw that no <sup>3</sup>sacrifice was to be made, but that of life:—in deliberation, however, let us have some respect for all those Gauls whom we have roused to our assistance. What, think you, will be the feeling of our intimates and relatives, after the slaughter of eighty thousand men in a single battle, if they be compelled <sup>4</sup>to a general engagement, [stalking, as it were,] even on their very corpses? Do not rob them, those parties of your aid, who, with the view of defending you, have <sup>5</sup>esteemed as nought their own risks; and do not,

<sup>2</sup> de exitu. <sup>3</sup> apud quos variis, &c. . . . quarum pars.

<sup>4</sup> eruptio. <sup>5</sup> nefaria. <sup>6</sup> deditiois nomine appellare.

<sup>7</sup> inopiam paullisper ferre non posse. <sup>8</sup> ultrò se morti  
offerre. <sup>9</sup> jactura. <sup>10</sup> decertare. <sup>11</sup> negligere.

through your own folly, rashness, or imbecility, prostrate the whole of Gaul, and <sup>13</sup>devote it to everlasting slavery.

What?—because they came not to the very day, do you <sup>13</sup>question their faith and constant attachment? <sup>14</sup>Supposing that the case, think you that the Romans are daily employed at those farther outworks for mere fancy's sake. If you cannot be fully assured by those last dispatches, when all access <sup>15</sup>was barred, at any rate use the testimony of those parties that they are on the point of approaching, and that the fear of this event so terrifies the Romans, as to occupy them day and night in active service. What, then, is my advice? To do what our ancestors once did in <sup>16</sup>their unequal contest with the Cimbri and Teutones:—for, when they were <sup>17</sup>shut up in their towns, and subjected to the same privations [as at present], they refused to surrender to the enemy, and maintained an existence by living on the bodies of those who appeared by age unfitted for war. <sup>18</sup>And, should we not urge this as an example for imitation, I must still deem it as a glorious exploit, achieved in defence of liberty, and, as such, handed down to posterity. For what was ever like that war? The Cimbri, after they had laid waste all Gaul, and brought on us the [above-mentioned] calamity, at length left our district in search of other lands; but they left us our natural rights, our laws, our lands, and our liberty. The Romans, on the contrary,—what else do they desire and long for, but to indulge their envy of those, whom they know to be <sup>19</sup>famous in story, and illustrious in war, by settling in their lands and cities, and yoking them in eternal slavery? <sup>20</sup>On these and no other conditions have the Romans ever

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<sup>13</sup>addicere.      <sup>18</sup>dubitare de.      <sup>14</sup>Quid ergo?      <sup>15</sup>præsepto.  
<sup>16</sup>nequaquam pari.      <sup>17</sup>in oppida compulsi.      <sup>18</sup>cujus rei  
 si non exemplum haberemus.      <sup>19</sup>famâ nobiles.      <sup>20</sup>neque  
 enim unquam, &c., securibus subjecta.

waged their wars; and if you are ignorant of what is in course of transaction among far distant nations, yet, at any rate, look at the neighbouring part of Gaul, which, having been once reduced to the form of a province, is overwhelmed by perpetual bondage, subject to entirely different laws and customs, as well as *made amenable to military law*.

### VIII.

#### CHARACTER OF NUMA POMPILIUS.

About that time Numa Pompilius was universally celebrated for justice and piety. He lived at Cures, in the country of the Sabines, and was <sup>1</sup>as eminently skilled, as any one in that age could be, in all laws both human and divine. As for his <sup>2</sup>instructor in all this learning, men <sup>3</sup>having no other to whom they can assign the honour, <sup>4</sup>have falsely alleged it to be Pythagoras of Samos, who, more than a hundred years after this period, in the reign of Servius Tullius, <sup>5</sup>assembled schools, and conducted the studies of diligent youths in the remoter parts of Italy, about Metapontum, Heraclea, and Crotona. From places so remote, even if he had lived in the time of Numa, how could such a character of him have reached the Sabines, or what <sup>6</sup>community of language was there that should have inspired them with the desire of receiving his instructions? Or with what security of protection could a single man have made his way thither, through so many nations of different languages and manners? I rather believe, therefore, that nature herself furnished his mind with virtuous dispositions, and that the instructions which he received were, not so much in foreign learning, as in the <sup>7</sup>rude

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<sup>1</sup> consultissimus.      <sup>2</sup> auctor.      <sup>3</sup> quia non exstat aliis.  
<sup>4</sup> falso edere.      <sup>5</sup> juvenum æmulantium studia coetus habuisse.  
<sup>6</sup> commercium.      <sup>7</sup> tetrica ac tristis.

and severe discipline of the ancient Sabines, than whom no race of men were less corrupted by refinement. When the name of Numa Pompilius was proposed, although the Roman fathers saw that, by the selection of a king from among the Sabines, <sup>8</sup>*the balance of power was inclined in their favour*, yet, as no one presumed to prefer himself, or any other of his own party, or, in short, any one of the fathers, or citizens, they all, to a man, concurred in voting that the <sup>9</sup>*kingly office should be conferred on Numa Pompilius.*

## IX.

## MENENIUS AGRIPPA AT THE MONS SACER.

After the Commons had retired to the Mons Sacer on the opposite side of the Anio, <sup>1</sup>*the terrified senators determined to send to them Menenius Agrippa, a person of distinguished eloquence, and <sup>2</sup>*owing to his plebeian extraction*, acceptable to that body. This man, on admission into the camp, contented himself with narrating, simply and somewhat <sup>3</sup>*uncouthly*, the following fable:—*

“At a time when the members of the human body did not, as at present, all unite in one plan, but each member had its own scheme, and its own language; the other parts, provoked at seeing that the fruits of all their care, of all their toil and service, were <sup>4</sup>*applied to the use of the belly*; while the belly, meanwhile, remained at its ease, doing nothing but enjoying the pleasures provided for it; forthwith conspired together, that the hand should not bring food to the mouth, <sup>5</sup>*nor the mouth receive it if offered*, nor the teeth <sup>6</sup>*chew it*. While by these angry measures they were wishing to

<sup>8</sup> inclinari opes ad.      <sup>9</sup> regnum deferendum.

<sup>1</sup> patribus perterritis placuit.      <sup>2</sup> quod inde oriundus erat.

<sup>3</sup> horrido modo.      <sup>4</sup> quæsti.      <sup>5</sup> nec os acciperet datum.

<sup>6</sup> conficere.

subdue the belly through hunger, the members themselves, and the whole body were, at the same time, reduced <sup>7</sup> to the last stage of decay. From this it appeared that even the belly's office <sup>8</sup> was not one of slothful indolence; that it not only received nourishment but supplied it to others, conveying to every part of the body, that blood, on which our life and vigour depend, <sup>9</sup> distributing it equally through the veins, after it has been brought to perfection by the digestion." <sup>10</sup> Applying this to the present case, and showing what similitude there was between the internal dissension of the body, and the resentment of the Commons against the Patricians, he made a considerable impression on the people's minds.

## X.

## APPEAL OF VOLERO PUBLILIUS TO THE ROMAN COMMONS.

Directly after this <sup>1</sup> ill-obtained and ill-omened victory, a proclamation was issued for a levy of soldiers; and the tribunes being awed into submission, the consuls accomplished the business without any <sup>2</sup> interruptions. On this the Commons were highly enraged, more on account of the acquiescence of the tribunes, than of the execution of the orders of the consuls; they declared that <sup>3</sup> "there was an end of their liberty; that they were reduced again to their old condition, for the tribunitial power had expired with, and was buried in the grave of Genucius. Other means must be devised and practised, <sup>4</sup> to put a stop to the tyranny of the patricians: at present, however, there remained only one method to be pursued; and that was, for the Com-

<sup>7</sup> ad extremam tabem. <sup>8</sup> hand segne esse. <sup>9</sup> divisum pariter. <sup>10</sup> comparando hinc quam—similis, &c.

<sup>1</sup> peſſimi exempli victoria. <sup>2</sup> intercessio. <sup>3</sup> actum esse de. <sup>4</sup> quo modo resistatur.

mons to undertake their own defence, <sup>5</sup>as they were destitute of every other protection. <sup>6</sup>The retinue of the consuls consisted of twenty-four lictors, and even these were plebeians; no force could be more contemptible, or less capable of resistance, <sup>7</sup>if people could but despise them; but every one magnified those matters, and made them objects of terror to himself."

While they spurred on each other with such discourses as these, it happened that a lictor was sent by the consul to a plebeian of the name of Volero Publilius, who had insisted, that he could not be compelled to enlist as a common soldier, as <sup>8</sup>he had been a centurion. Volero appeals to the tribunes; when none of them supported him, the consuls order the man to be stripped, and the rods to be got ready. "I appeal to the people," said Volero, "because the tribunes choose that a Roman citizen should rather be scourged before their eyes, than that themselves should be murdered in their beds by your faction." The more vehemently he exclaimed, the more violently did the lictor proceed in tearing off his clothes, and stripping him. Then Volero, who was a man of great bodily strength, aided by those who took part with him, drove away the lictor, and retired into the thickest part of the crowd, where he heard the loudest <sup>9</sup>expressions of indignation at the treatment which he received; crying aloud, at the same time, "I appeal, and implore the protection of the Commons. Stand by me, fellow-citizens; stand by me, comrades! You have nothing to expect from the tribunes; for they stand in need of your support." The people, inflamed with passion, prepared themselves for battle: and there was every appearance of the contest proceeding to such

<sup>5</sup> [Use here *quando* with the subj. mood.] <sup>6</sup>quatuor et  
viginti lictores apparere consulibus. <sup>7</sup>si sint qui.  
<sup>8</sup>ordines ducere. <sup>9</sup>indignantum pro se clamor.

extremity, <sup>10</sup> that no regard whatever would be paid either to public or private rights. The consuls, having faced this violent storm, quickly found that dignity, unsupported by strength, is not exempt from danger. The lictors were abused, the fasces broken, and the consuls themselves driven from the forum into the senate-house, uncertain <sup>11</sup> how far Volero would push his victory.

## XI.

ADDRESS OF THE CONSUL VALERIUS DURING THE  
OCCUPATION OF THE CAPITOL BY EXILES AND  
SLAVES. A.U.C. 294.

“Tribunes, <sup>1</sup> what mean these proceedings? Do you intend, under the command and auspices of Appius Herdonius, to overturn the commonwealth? Has he been so successful in corrupting you, who could not <sup>2</sup> shake your slaves? Do you think that now, when the foe is above our heads yonder, it is a fit time for laying aside arms and enacting laws?” Then directing his discourse to the populace, he said, “If, Romans, ye <sup>3</sup> are unconcerned for the city and yourselves, yet, at any rate, respect the gods of your country, now in captivity with the enemy. Jupiter, supremely good and great; Juno, queen of heaven; Minerva, with the other gods and goddesses, are held in confinement: the camp of the slaves now possesses the tutelar deities of the state. Do you think this is the conduct of a sound republic? Our enemies have a powerful force, not only within the walls, but in the citadel, <sup>4</sup> looking down on the forum and the senate-house; meanwhile the comitia are in the forum, and the senate in the senate-house; <sup>5</sup> aye, even as in times of perfect tranquillity, the

<sup>10</sup> nihil cuiquam sanctum fore. <sup>11</sup> quatenus exerceret.  
<sup>1</sup> quid hoc rei est. <sup>2</sup> commovere. <sup>3</sup> nulla cura tangit.  
<sup>4</sup> supra. <sup>5</sup> velut cum otium superat.

senator gives his opinion, and the other Romans enter their votes. Ought not every man, patrician as well as commoner, consul, tribunes, citizens, all, in short, to take up arms in such a cause, to run to the capitol, and to restore the liberty as well as peace of that most august residence of Jupiter, the supremely good and great? O Father Romulus, grant to thy offspring that spirit, by which the citadel was of yore recovered by thee from those same Sabines, <sup>“whose gold had prevailed in taking it.”</sup> Bid them <sup>“enter</sup> the same path, that *has been trodden* by thyself, our leader, and thine own victorious host. Behold, I, the consul, will be the first to follow thee and thy footsteps, as far as mere man can follow God.” He concluded by saying, that “he now took up arms, and called all Romans, too, to arms: should any one impede his efforts, he would treat that man as an enemy, <sup>“indifferent as to</sup> the extent of the consular authority, or of the tribunitial power, or of the sacred laws; and be he who he might, or where he might, whether in the capitol, or in the forum. Let the tribunes, then, since they had forbidden such a course against Appius Herdonius, give orders for arming against Publius Valerius, the consul, and <sup>“he would show the same daring against</sup> the tribunes, which the founder of his family had shown towards kings themselves.”

## XII.

### SPEECH OF LUCIUS Q. CINCINNATUS AGAINST HIS RE-ELECTION TO THE CONSULSHIP.

“Can I wonder, Conscrip<sup>t</sup> Fathers, if your authority is <sup>“lightly regarded</sup> among the Commons? You yourselves <sup>“deprive it of its weight.”</sup> <sup>“For instance, because</sup> the Commons have broken through a decree of the Senate

<sup>“auro captam.</sup>      <sup>“[Use *ingred̄* in both places.]</sup>      <sup>“obli-</sup>  
tum.      <sup>“ausurum se.</sup>

<sup>“vana.</sup>      <sup>“elevare.</sup>      <sup>“quippe quina.</sup>

with respect to the re-election of their magistrates; you wish to break through it also, lest you should *fall short of the populace in rashness*; as if *superiority of power in the state consisted in superior degrees of inconstancy and irregularity*; for, surely, it is an instance of greater inconstancy and irregularity, for us to *recall* our own decrees and resolutions, than those of others. Go on, Conscript Fathers, to imitate the inconsiderate multitude; and you, who ought *to show an example* to the rest, rather follow the steps of others in a wrong course, than guide them into the right one. But let me not imitate the tribunes, nor suffer myself to be declared consul in contradiction to the decree of the senate. And you, Caius Claudius, I exhort, that you, on your part, restrain the Roman people from this licentiousness; and on my part, be persuaded, I shall regard your conduct therein in such a light, that I shall not consider you as obstructing my attainment of honour, but *as augmenting the glory of my refusal*, and protecting me against the ignominy which I shall incur by being re-elected." They then issued their joint orders, that "no person should vote for Lucius Quintius being consul; and that, if any one did, they would not allow such vote."

### XIII.

#### THE HISTORY OF VIRGINIUS AND HIS DAUGHTER.

i. *Narrative.*—Appius Claudius was inflamed with a *criminal passion towards a young woman of plebeian rank*. The father of this young woman, Lucius Virginius, *held an honourable rank among the centurions*, in the camp near Algidum, a man of exemplary good conduct, both as a soldier and a citizen, and the

<sup>4</sup>cedere. <sup>5</sup>plus posse—plus tabere. <sup>6</sup>tollere. <sup>7</sup>exemplo esse. <sup>8</sup>gloriam spreti honoris augere.

<sup>1</sup>libido plebeiae stuprandæ. <sup>2</sup>honestum ordinem ducere.

behaviour of his wife and the education of his family were regulated by <sup>3</sup>*the same principles*. He had betrothed his daughter to Lucius Icilius, one who had been tribune, a man of spirit, and of approved zeal in the cause of the Commons. Now arrived at womanhood, and [possessed] of extraordinary beauty, by bribes and promises, Appius, burning with desire, had attempted <sup>4</sup>*to seduce this maiden*; but finding <sup>5</sup>*every avenue barred by modesty*, he resolved to have recourse to violence. He gave instructions, therefore, to Marcus Claudius, one of his dependents, to claim the young woman as his slave, and not submit to any demand that might be made, of her being left at liberty until the decision of the suit, thinking that the absence of the damsel's father would afford <sup>6</sup>*the fittest opportunity for accomplishing his purpose*. As Virginia came into the forum (for the schools of learning were held there under <sup>7</sup>*cover*), this minister of the decemvir's lust laid his hand on her, affirming that "she was a slave, born of a woman who was his slave;" and he then ordered her to follow him, threatening, in case of refusal, to drag her away by force. <sup>8</sup>*While the girl stood motionless through fright and astonishment*, a crowd was collected by the cries of her nurse, who implored <sup>9</sup>*the protection* of the citizens. The popular names of her father Virginius, and Icilius her betrothed, are heard on every side. As for their acquaintances in personal regard, and with the multitude in general, <sup>10</sup>*the heinousness of the proceeding*, engaged them to espouse the maiden's cause. She was now secured from personal violence, when <sup>11</sup>*the claimant* said, "there was no occasion for raising a mob: he was <sup>12</sup>*proceeding* by law, not by

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<sup>3</sup>perinde.    <sup>4</sup>pellicere.    <sup>5</sup>[On the use of *postquam*, *ut primum*, &c., with a perfect or pluperfect indicative, see Zumpt, § 477., at the end.]    <sup>5</sup>omnia pudore septa.  
<sup>6</sup>locus injuriæ.    <sup>7</sup>tabernæ.    <sup>8</sup>pavidâ puellâ stupente.  
<sup>9</sup>fides.    <sup>10</sup>indignitas rei.    <sup>11</sup>assertor.    <sup>12</sup>grassari.

force;" and summoned the maiden to a court of justice. Thither she went by the advice of those who <sup>13</sup> *were witnesses of the transaction*. When they came to the court of Appius, the claimant rehearsed <sup>14</sup> *the concerted farce* before the judge, alleged that "<sup>15</sup> *the girl was born in his house, and had been clandestinely removed thence to that of Virginius, her supposed father*;" that he had <sup>16</sup> *private information* of this, and would prove it even to the satisfaction of Virginius himself, the principal sufferer in the case; meanwhile, it was reasonable," he added, "<sup>17</sup> *that the servant should remain in her master's custody*." The maiden's advocates (pleading that Virginius was absent on state business, but, were notice sent him, would attend in two days' time, and that it was unreasonable <sup>18</sup> *that a suit concerning his child should be carried on in his absence*,) demanded of Appius to adjourn all the proceedings till the father's arrival; that he was bound, in conformity with the law which he had framed himself, to leave her in the meanwhile the enjoyment of temporary liberty; and not suffer a young woman of ripe age <sup>19</sup> *to encounter the hazard of her reputation*, before the question of her freedom had been determined.

## ii. SPEECH OF ICILIUS, THE BETROTHED HUSBAND OF VIRGINIA.

"The sword only <sup>1</sup> *can drive me hence*, Appius; for you shall not accomplish, in silence, what you wish to be concealed. This young woman I intend to wed, and <sup>3</sup> *expect to find* [in her] a lawful and a chaste wife. Call together, <sup>4</sup> *forthwith*, all your col-

<sup>18</sup> aderant. <sup>14</sup> nota fabula. <sup>15</sup> [Lit.—and that the girl born in his own house, and thence furtively transferred to the house of Virginius, was falsely stated to be the latter's—(suppositam).] <sup>16</sup> indicium. <sup>17</sup> dominum sequi ancillam.

<sup>18</sup> absentem de liberis dimicare. <sup>19</sup> periculum adire.  
  <sup>1</sup> tibi summovendus.   <sup>2</sup> habiturus.   <sup>3</sup> proinde.

leagues' lictors; order the rods and axes <sup>4</sup>to be got ready; the spouse of Icilius shall abide nowhere, but in her father's house. Though you have taken from us the protection of tribunes and <sup>5</sup>our right of appeal to the Roman people (those two bulwarks which secure our liberty), yet no privilege has been granted to your lust of absolute dominion over our wives and daughters. <sup>6</sup>On our persons and our lives vent your fury,—let chastity, at least, find safety. If recourse be had to violence, I, one of the present Quirites, and Virginius, a Roman soldier, will both appeal to the protection of Gods and men, one for a betrothed wife, the other for an only daughter; nor shall you ever carry that [wicked] sentence into effect, <sup>7</sup>except at the price of our blood. I charge you then, Appius, consider <sup>8</sup>once more whither you are hurrying. Virginius will see [as he pleases] how to act about his daughter, when he comes. Of this only be he well assured, that, if he yields to this person's claims, he must seek <sup>9</sup>a match for his daughter elsewhere, since, for myself, I would sooner forfeit my life than my honour, <sup>10</sup>when vindicating the [personal] liberty of my wife."

### iii. SPEECH OF VIRGINIUS TO THE ROMAN SOLDIERS AFTER KILLING HIS DAUGHTER.

Virginius, raising his hands towards heaven, besought his fellow-soldiers "neither to impute to him the guilt that belonged to Appius Claudius, nor to <sup>11</sup>abhor him as the murderer of his child: her life, indeed, was dearer to him than his own, provided <sup>12</sup>she could have lived in freedom and chastity. When, however, he saw her <sup>13</sup>dragged as a slave <sup>14</sup>to dishonour, he thought it better

<sup>4</sup>expediri.      <sup>5</sup>provocatio.      <sup>6</sup>in tergum et in cervices  
nostras.      <sup>7</sup>sine cæde nostrâ.      <sup>8</sup>etiam atque etiam.

<sup>9</sup>conditio.      <sup>10</sup>me vindicantem.

<sup>11</sup>aversari.      <sup>12</sup>si—vivere licitum fuisset.      <sup>13</sup>ad stuprum.  
<sup>14</sup>rapi.

that his child should be lost by death than infamy. Impelled only by pity, he had fallen into an apparent cruelty: nor would he have survived his daughter, had he not, by the aid of his comrades, indulged the hope of revenging her death: they also had daughters, sisters, wives; nor could they suppose that, by Virginia's death, the bad passions of Appius Claudius had been extinguished; nay, <sup>1</sup> rather would they be encouraged, by impunity, to rage the more, <sup>2</sup> without rein or bridle. By another's calamity they had now abundant proof that themselves also <sup>3</sup> should guard against a like injury. As far as concerned himself, his wife had been torn from him by fate; his daughter, <sup>4</sup> because she could not survive the loss of her chastity, had fallen by an unfortunate but honourable death. In his own family, then, there was no object for Appius's lust; and from any other kind of violence which he could offer, he would rescue his own person with the same spirit that had rescued his daughter's honour. Other men must now take care of themselves, and of their children."

#### XIV.

##### SPEECH OF DECIVS MUS IN THE SAMNITE WAR.

" Soldiers. Ye have need of silence:—you must therefore listen to me, <sup>1</sup> without testifying your approbation in the usual manner. I will <sup>2</sup> fully explain my sentiments to you; and then such of you as agree in my opinion will pass over, without noise, to the right; <sup>3</sup> the majority, of course, shall give the decision. Now, hear what I have to propose. The enemy have surrounded you; but not in consequence of your taking refuge here <sup>4</sup> in detained flight, or through cowardice.

<sup>1</sup> quo impunitior sit.      <sup>2</sup> effrenatua.      <sup>3</sup> cavenda, &c.

<sup>4</sup> quia non ultra pudica victura fuerit.

<sup>1</sup> omisso militari assensu.      <sup>2</sup> peragere.      <sup>3</sup> quo pars, &c.—eo stabitur consilio,      <sup>4</sup> fugi delatos—inertia relictos.

By valour ye seized this spot: by valour ye must make your way from it. By coming hither, ye have saved a most valuable army to the Roman people; by forcing your passage hence, therefore, save yourselves. It becomes your character, though few in number, to <sup>5</sup>*afford* succour to multitudes, while ye yourselves *need* no aid. The enemy whom ye have to deal with, is the same, who only yesterday <sup>6</sup>*stupidly* neglected to make use of the opportunity, which fortune had put in their hands, of cutting off our whole army; who <sup>7</sup>*never saw* this hill hanging with such advantage over their heads, <sup>8</sup>*until* they found us in possession of it; and who, with all their thousands of troops, neither prevented the ascent of a small party like ours, nor, when we became masters of the place, surrounded us with entrenchments, though there was so much of the day remaining. Those whom ye <sup>9</sup>*baffled* in such a manner, while they were awake, <sup>10</sup>*it is your business to elude*, when they are buried in sleep. Nay, there is a necessity for it; for in such a situation are our affairs, <sup>11</sup>*that it is my part rather to point out* what necessity enforces, than to offer you counsel. For <sup>12</sup>*whether ye are to stay or to remove from this place*, admits not of deliberation. Fortune <sup>13</sup>*has left you nothing here* besides our arms, and courage to make use of them:—consequently, we must perish through hunger and thirst, if we fear the sword of the enemy, beyond what becomes men and Romans. There is, therefore, but one way to safety; that is, to sally forth:—and this we must do, either by day or by night. But there is another consideration, that cuts off all hesitation; <sup>14</sup>*which is, that if we wait for the light, we can have no hope that the enemy, who, at present, encompass the hill on all sides, as ye see, with their bodies <sup>15</sup>*exposed**

<sup>5</sup> [Use here *tuleritis, egeritis.*]      <sup>6</sup> *per socordiam.*      <sup>7</sup> *non ante viderit quam.*      <sup>8</sup> *éludere.*      <sup>9</sup> [Use *oportet* with subj.]

<sup>10</sup> *ut ego magis index, &c.*      <sup>11</sup> *maneatis an abeat is hinc.*

<sup>12</sup> *nihil vobis—reliqui fecerit.*      <sup>13</sup> *quippe si.*      <sup>14</sup> *subjectis.*

*at disadvantage*, will not hem us in with a continued rampart and trench. If night, then, be favourable to a sally, as it appears to be, this certainly is the fittest hour of it. <sup>15</sup>Be assembled here on the signal of the second watch, a time in which your foes are sunk in the profoundest sleep;—pass among them, either in silence, entirely escaping their notice, or ready, <sup>16</sup>should they perceive you, to terrify them with a sudden shout:—only follow me, whom ye have hitherto followed; and the same fortune which conducted us hither, will conduct us home. And now, <sup>17</sup>such of you as are of opinion that this is a salutary plan, come over with me, to the right.”

## XV.

## SPEECH OF LUCIUS LENTULUS, AFTER THE DEFEAT OF THE ROMANS AT THE FURCÆ CAUDINÆ.

“Consuls,

“I have often heard my father say, that he was <sup>1</sup>the only person in the Capitol *who did not advise* the Senate to ransom the state from the Gauls with gold: [and this he would not concur in,] because they had not been inclosed with a trench and rampart by the enemy (who were remarkably slothful with respect to works and raising fortifications), and because they might sally forth, if not without great danger, yet without certain destruction. Now, <sup>2</sup>if in like manner as they had it in their power to run down from the Capitol in arms against their foe, (as men besieged have often sallied out on their besiegers,) <sup>3</sup>it were possible for us to come to blows, either on equal or unequal ground, <sup>4</sup>the advice which I should give would

<sup>15</sup> [convenistis, *usu imperativo.*] <sup>16</sup>sentientibus—pavorem injicere. <sup>17</sup>quibus, &c., videntur.

<sup>1</sup>unum—non fuisse auctorem. <sup>2</sup>si, ut illis licuit, &c. <sup>3</sup>nobis esset copia. <sup>4</sup>lit. *the spirit* (indoles) of my father’s

not be devoid of the same spirit which animated my father. I acknowledge, indeed, that death, in defence of our country, is highly glorious; and I am ready, either to devote myself for the Roman people and the legions, or to plunge into the midst of the enemy. But *in this spot* I behold my country: *in this spot*, the whole of the Roman legions; <sup>5</sup> and unless these choose to rush on death for their own gratification, <sup>6</sup> what is there that can be preserved by their death?—The houses of the city, some may say, and the walls of it, and the crowd who dwell in it. But, in fact, should this army be destroyed, all these <sup>7</sup> are given up to ruin, instead of being saved from it. For who will protect them?—An unwarlike and unarmed multitude?—Yes, by Hercules, just as they defended them against the attack of the Gauls. Will they call to their succour an army from Veii, with Camillus at its head? Here, on this spot, I repeat, are all our hopes and strength; by preserving which we preserve our country, while, by delivering them up to death, we abandon and betray it. But a surrender is shameful and ignominious. True;—but such is our affection for our country, that we would save it by our own disgrace, if necessity required, as freely as by our death. Let us, therefore, <sup>8</sup> undergo that indignity, however great, and submit to that necessity which even the gods themselves are known to obey. Go, Consuls, and now with arms ransom that state, which your ancestors once ransomed with gold.”

nature would not fail me in giving advice. <sup>5</sup> qui nisi.  
"quid habent quod servent. <sup>7</sup> prodi. <sup>8</sup> pareatur.

## XVI.

PANIC AT ROME, CAUSED BY THE DISASTER AT THE  
FURCÆ CAUDINÆ.\*

People at Rome were, by this time, informed of their disgraceful defeat. At first, they heard the troops were blockaded; afterwards <sup>1</sup>*the news of* the ignominious *peace* caused greater affliction than had been felt *for their danger*. On the report of their being surrounded, a levy of men had been begun; but when it was understood that the army had surrendered <sup>2</sup>*in so disgraceful a manner*, the preparations for a supply of auxiliary troops were laid aside; and immediately, without any public directions, a general mourning took place, with all the various demonstrations of grief. The market-shops were shut; and <sup>3</sup>*all business ceased* in the forum, by common consent, without any order for that purpose being issued. Ornamented dresses were laid aside; and the public were in greater tribulation, if possible, than the vanquished themselves,—being not only enraged against the commanders, who were the advisers and sureties of the peace, but filled with detestation, even for the unoffending soldiers, and asserting that they ought not to be admitted into the city. <sup>4</sup>*These transports of passion, however, were allayed* by the arrival of the troops, in a state so deplorable, <sup>5</sup>*as was sufficient to convert even anger into compassion*; for they came into the city, not like men returning to their

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\* This passage, among others, furnishes a striking example of Livy's sententious style in the description of facts. For obvious reasons, we have not attempted an English imitation; but the student will recollect, how connected sentences are divided, conjunctions omitted, and the auxiliary verb dropped by Livy, as also Tacitus, in such passages.

<sup>1</sup> *tristior pacis nuncius quam periculi.*   <sup>2</sup> *tam foedè factam.*  
<sup>3</sup> *justitium fuit.*   <sup>4</sup> *quam concitatem animorum.*   <sup>5</sup> *etiam iratio miserabilis.*

country in unexpected safety, but in the habit and with the looks of captives, late in the evening; and they hid themselves so closely in their houses, that, for the next, and several following days, not one of them <sup>6</sup>could bear to come in sight of the forum or of the public. The consuls, shut up in private, <sup>7</sup>transacted no official business, except, that they were compelled, by a decree of the senate, to nominate a dictator to preside at the elections.

## XVII.

## THE FALL OF SAGUNTUM.

The siege of Saguntum <sup>1</sup>continued with unabated energy, and even in the absence of Hannibal, Maherbal, the son of Himilco, who was his lieutenant, conducted the work <sup>2</sup>with such activity and address, that neither the citizens nor the enemy were aware of the general's absence. He was successful, also, in some few skirmishes, and with three battering-rams knocked down <sup>3</sup>a small piece of the wall, <sup>4</sup>all the ruins of which, as they lay, he showed to Hannibal on his return. His army was, thereupon, immediately led up to the citadel, part of which was taken after a sanguinary conflict, <sup>5</sup>and much loss of life on both sides. An effort was then made, though with slight hopes of success, to obtain a peace <sup>6</sup>through the agency of Alcon, on the part of the Saguntines, and Alorcus, a Spaniard in the service of Hannibal. An interview was granted to Alorcus; and, while a mixed concourse of senate and people, <sup>7</sup>with a mob of loiterers that had gradually flocked round, were listening to his address, the principal man of the city,

<sup>6</sup> adspicere vellet. <sup>7</sup> nihil pro magistratu agere.

<sup>1</sup> nec segnior erat. <sup>2</sup> ita impigre. <sup>3</sup> aliquantulum.

<sup>4</sup> strata omnia recentibus ruinis. <sup>5</sup> cum multorum utrisque cæde. <sup>6</sup> per. <sup>7</sup> circumfusâ paullatim multitudine.

<sup>8</sup>secretly retiring, (before any reply had been given,) gathered together in the forum all the gold and silver, both from public and private stores, and threw them into a fire <sup>9</sup>hastily made on the spot, many, likewise, voluntarily sacrificing themselves <sup>10</sup>in the same flames. A panic and terror <sup>11</sup>hence arose, which soon pervaded the whole city; but, <sup>12</sup>in addition to this, a crash is heard from the side of the citadel. A tower long battered had fallen, and a body of Carthaginians, having effected an entry over the ruins, <sup>13</sup>made signs to the general that the city was stripped of its usual pickets and sentries. Hannibal saw that, in such an emergency, not *a moment was to be lost*, attacked the city with all his energy, and took it <sup>14</sup>by a coup-de-main. Orders were given that all males arrived at puberty should be put to death; and this cruel mandate—<sup>15</sup>rendered almost necessary by the circumstances—was in the end accomplished: <sup>16</sup>for how could mercy be shown to those who had burnt themselves with their wives and children in their own houses, or who had refused to terminate the conflict of arms <sup>17</sup>but in death.

The city was taken with immense spoils; for although much valuable property had been purposely <sup>18</sup>destroyed by the owners, though in the massacre passion had made scarcely any distinction of age, and the captives were given up as free-booty to the soldiers; yet it is quite certain that a large sum of money <sup>19</sup>was realised by the sale of the captured effects, besides the transmission of much valuable furniture and clothing to Carthage.

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<sup>8</sup>secessione factâ.      <sup>9</sup>raptim.      <sup>10</sup>eodem.      <sup>11</sup>quum ex eo . . . pervasisset.      <sup>12</sup>insuper.      <sup>13</sup>quum dedisset, &c. —non cunctandum ratus.      <sup>14</sup>momento.      <sup>15</sup>cæterum propè necessarium.      <sup>16</sup>cui parci potuit ex iis.      <sup>17</sup>quam morientes.      <sup>18</sup>corrumpi.      <sup>19</sup>redigi.

## XVIII.

HANNIBAL'S ADDRESS TO HIS SOLDIERS AT THE  
TICINUS.

Soldiers,

Already are we conquerors, if only you will henceforth shew the same spirit in judging of your own circumstances, which you not long since evinced <sup>1</sup> in the case of others, whose lot not only presented some resemblance to, but was even the very image of that which is your own at the present moment. <sup>2</sup> Indeed, I can almost say, that fortune has encompassed yourselves with stronger chains, and more urgent necessities, than even your captives. On the right and left, two seas inclose you; and you have not a single ship in which to escape: around us is the Padus, a stream larger and more rapid than the Rhone, while behind press the Alps <sup>3</sup> which you had difficulty in crossing, even when fresh and in full vigour. Here, soldiers, must we either conquer or die, as soon as we once engage with the enemy; and the same fortune which has imposed on you the obligation of a battle, offers for your acceptance, <sup>4</sup> should you be victorious, such ample rewards, <sup>5</sup> that men are wont to expect none greater, even from the immortal Gods.

If we had intended only to employ our valour in <sup>6</sup> recovering Sicily and Sardinia, which were taken from our fathers, these reprisals would still be an ample reward: but now, all that the Romans hold, <sup>7</sup> after having gained and accumulated them by such a succession of triumphs,—all will be yours, together with the possessors themselves. Long enough, while <sup>8</sup> marauding on the waste hills of Lusitania and Celtiberia, long enough have you seen that your toils and your perils

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<sup>1</sup> in alienæ sortis exemplo. <sup>2</sup> Ac nescio an. <sup>3</sup> vix  
vobis . . . transitæ. <sup>4</sup> victoribus. <sup>5</sup> quibus ampliora.  
<sup>6</sup> recuperare. <sup>7</sup> tot triumphis partum congestumque.  
<sup>8</sup> pecora consectari.

met with no recompense. Now, therefore, is your time to make a rich and fruitful <sup>9</sup>*campaign*, and at length, after having traversed so much ground, crossed so many rivers, and passed through so many armed tribes, <sup>10</sup>to *realise the rich earnings* of your labour. Here fortune has assigned you the limit of your exertions; and here will she *pay you* <sup>11</sup>*ample wages for your long-deserving military service.*

<sup>12</sup> *Imagine not*, that success will become difficult, in proportion to the importance and celebrity of the war; for a contemptible foe has often caused a sanguinary conflict, while, on the other hand, both princes and nations of renown have been defeated <sup>13</sup>by the most trifling and brief exertion. Indeed, <sup>14</sup>*setting aside the mere glitter* of the Roman name, they cannot be compared with yourselves. <sup>15</sup> *To say nothing* of your twenty-years' service illustrated by such valour and such success, you have at length, after passing from the columns of Hercules and the utmost bounds of the earth, through a long series of the fiercest tribes of Spain and of Gaul, <sup>16</sup>*arrived here as conquerors*; and you will now have to fight an army <sup>17</sup>*of mere raw recruits*, which this very summer has been beaten, defeated, and surrounded by the Gauls,—an army which as yet <sup>18</sup>*knows* as little of its general, as the general *does* of his army. And shall I, who was all but born and wholly reared in the camp of my father, that most illustrious of military leaders, shall I, the subjugator of Spain and Gaul,—the conqueror, too, not only of the Alpine tribes, but (what is a far greater exploit,) of the Alps themselves, <sup>19</sup>*compare myself with this captain of six*

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<sup>9</sup> *stipendia* (*pl.*)      <sup>10</sup> *magna pretia merēri.*      <sup>11</sup> *magnam mercedem emeritis stipendiis.*      <sup>12</sup> [*literally*—nor should you imagine (*existimāritis*) that as the war is one of great name, so victory will be difficult.]      <sup>13</sup> *perlevi momento.*      <sup>14</sup> *dempto uno fulgore.*      <sup>15</sup> *Ut taceam.*      <sup>16</sup> *vincentes huc pervenistis.*  
<sup>17</sup> *tiro.*      <sup>18</sup> *ignotus—ignorans.*      <sup>19</sup> *cum semestri hoc conferre duce.*

*months*, who ran away from his troops, and who, were the standards removed, would verily not know, if he were this day to see the Carthaginians and Romans, of which of the two armies he held the command?

Among yourselves, wherever I turn, I see all full of spirit and power, a force of veteran infantry, and a cavalry formed of tribes of lofty bearing, with steeds both bridled and free,—on the one hand, allies strongly attached and illustrious for bravery, on the other, Carthaginians prepared to fight <sup>20</sup>both in behalf of their country, and in satisfaction of a most just resentment. We are waging war on, and descending into Italy with hostile standards: and the more boldly and bravely will we fight in proportion as the hopes and spirits of an invader are greater than those <sup>21</sup>of him who repels an invasion. Resentment, besides, and fury and indignation kindle and <sup>22</sup>fan the flame of our passions;—I myself, your leader, was the first to be <sup>23</sup>demanded as the victim of their tortures, and they then called for the surrender of all you, who had besieged Saguntum, in order that we might all of us <sup>24</sup>be submitted to the most exquisite pains of torment. A nation it is both cruel and <sup>25</sup>tyrannical to the last degree, accounting all things as its own, and <sup>26</sup>under its own control, deeming it just to impose its own terms on all others, whether at war or in peace, circumscribing and inclosing us within limits of seas and rivers, <sup>27</sup>beyond which we must not venture, at the same time that it observes not the very limits which it imposes on others. Cross not the Iberus, [say they;]—<sup>28</sup>meddle not with the people of Saguntum. On the Iberus is Saguntum; approach it not one single step. It is of little moment, perhaps, [we answer,] that you deprive us of our most ancient provinces of Sicily and Sardinia: you would rob us of Spain also, and should we concede that, you

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<sup>20</sup> tum ob—tum ob.      <sup>21</sup>arcentis.      <sup>22</sup>stimulare.      <sup>23</sup>ad  
supplicium poscere.      <sup>24</sup>afficere.      <sup>25</sup>superbus.      <sup>26</sup>sui  
arbitrii.      <sup>27</sup>quos ne excedamus.      <sup>28</sup>ne quid rei tibi sit.

would cross over into Africa. Would cross over—say I? Already have they dispatched the two consuls of the present year,—one into Africa, the other into Spain. Nothing whatever, then, remains to us but what we shall <sup>20</sup>earn for ourselves by hard fighting. You must, indeed, be brave men; and, <sup>20</sup>as our desperate condition admits of no alternative between victory and death, you must either conquer, or, should fortune <sup>21</sup>waver, meet your fate in the field rather than in flight. If ye be all fixed and determined on this matter, I once again declare, ye have conquered; for the immortal Gods have never granted to man a <sup>22</sup>more lucky moment than the present.

## XIX.

### THE CARTHAGINIAN ARMY AT CAPUA.

Hannibal, <sup>1</sup>fearing that he might be thought to have abandoned the design of besieging Casilinum, fortified a camp, where he posted a small body of troops, and then withdrew into winter quarters at Capua. Here, during most of the winter, he kept his troops lodged in houses,—troops <sup>2</sup>that had frequently and long endured with firmness, every hardship <sup>3</sup>to which human nature is liable, being wholly unaccustomed to, and ignorant of the mere comforts of life. These, therefore, whom <sup>4</sup>no power of adversity had been able to subdue, <sup>5</sup>excessive good fortune and <sup>6</sup>immoderate indulgence completely ruined: and the more painful were these effects, because through the <sup>7</sup>very novelty of such pleasure, they plunged into them with the greater avidity. \*Sleep, wine, feasting, women, baths, and absolute indolence,

<sup>20</sup> vindicare. <sup>20</sup> [It.—all things between victory and death being separated by our undoubted state-of-despair.]

<sup>21</sup> dubitare. <sup>22</sup> acrius.

<sup>1</sup> ne omissa res videretur. <sup>2</sup> sepe ac diu durantem.

<sup>3</sup> humana. <sup>4</sup> nulla mali vis. <sup>5</sup> nimius. <sup>6</sup> immodicus.

<sup>7</sup> insolentia. <sup>8</sup> [This and the following sentence form a single involved period in Latin,—all the latter clauses being

daily becoming more delightful through habit, at length so enervated both their bodies and minds, that in the end, their past successes proved a better protection to them than their present strength. <sup>8</sup> *In this instance, too, the general was considered* by those skilled in military affairs, to have committed *a greater fault*, than in not leading his army directly to Rome, after the battle of Cannæ; for in the earlier case, his dilatoriness might be supposed to have merely deferred the conquest for a time, whereas the latter error <sup>9</sup> *left him destitute of the strength* to effect it. Owing to these causes, <sup>10</sup> *indeed*, his troops had lost so entirely all remains of their former good discipline, that he marched out of Capua, as if with quite a different army. Most of the soldiers returned to the field encumbered with female followers; and as they began to live <sup>11</sup> *in tents*, and were compelled to undergo the fatigues of marches and other military labours, their strength both of body and mind failed them like <sup>12</sup> *raw recruits*. From that time, during the entire <sup>13</sup> *summer campaign*, great numbers gradually stole away from their standards without <sup>14</sup> *leave of absence*; and Capua was the sole <sup>15</sup> *retreat* of all these deserters.

## XX\*.

## MARTIAL HABITS OF THE GERMANS.

The Germans transact no business, public or private, without being armed. <sup>1</sup> *The right*, however, of bearing arms *is assumed by none whatever*, till the state has approved <sup>2</sup> *of his qualification*. The young candidate

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in subjunctive moods.] <sup>8</sup> *majusque id peccatum ducis*  
*haberetur.* <sup>9</sup> *vires adimere.* <sup>10</sup> *hercule.* <sup>11</sup> *sub pellibus.*  
<sup>12</sup> *tirones.* <sup>13</sup> *aestiva, [—orum.]* <sup>14</sup> *commeatus.* (Comp.  
*Liv. i. 57.)* <sup>15</sup> *latebræ.*

\* This and several following extracts from Tacitus and Pliny are examples of the elliptical and sententious style, (the exact opposite of that adopted by Cicero and Livy.) It will best be learnt by an attentive examination of their writings.

<sup>1</sup> *non cuiquam moris.* <sup>2</sup> *suffectum.*

is then before the public council duly accoutred by one of the chiefs—either his father or some near relative—with a shield and javelin. This with them answers to the *toga [virilis]*, and is the first honour of *'rising manhood*; for till then he is considered only as part of a household, whereas now and henceforth he is a member of the state. *'In honour of illustrious descent, and to mark the public sense of the father's merit, the son, even in boyhood, is allowed the dignity of a prince; and 'such as have grown to manhood, and signalized themselves in enterprise, 'have always a crowd of retainers: neither in such a case 'do men blush to be seen among their companions.* This clanship, also, has many degrees of rank and subordination, according to the decision <sup>1</sup>of the respective chiefs; and a spirit of emulation prevails among a whole train *'for the precedence in rank and favour with the chief, while the chiefs themselves also vie 'in the number and intrepidity of their companions.* In this consists their dignity and power,—namely, to be surrounded by a select <sup>10</sup>band of youths, who in peace are their brightest honour, in war their strongest bulwark. Nor is their fame confined to their own country, but extends also over neighbouring tribes; and their chief glory consists <sup>11</sup>*in surpassing their rivals in the number and courage of their followers:*—<sup>12</sup>*they are propitiated by embassies, adorned with presents, and often <sup>13</sup>bring wars to an issue by the mere renown of their character.*

*'In battle for a chief to be surpassed in valour is deemed a disgrace; <sup>15</sup>and it is equally so for his fol-*

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<sup>8</sup>juventa. <sup>9</sup>[*lit.* The noble rank or high merits of the father allot the estimated dignity of a chief even to mere boys.] <sup>10</sup>cæteris aggregantur. <sup>11</sup>rubor aspici. <sup>12</sup>eius quem sectantur. <sup>13</sup>quibus primus locus. <sup>14</sup>cui plurimi et acerrimi. <sup>15</sup>globus. <sup>16</sup>eminere. <sup>17</sup>expeti. <sup>18</sup>proficigere. <sup>19</sup>cum ventum in aciem. <sup>20</sup>turpe contatui.

*lowers* not to vie with him in martial prowess. <sup>16</sup> *To survive a chief who dies in battle*, is to survive in lasting infamy; for their <sup>17</sup> *most sacred obligation* is to defend their leader, and make even their achievements subservient to his renown. The chief fights for victory, the followers for their chief. <sup>18</sup> *If during a long peace* in their own state, the people become *torpid and indolent*, the young nobles frequently <sup>19</sup> *volunteer their services to* such states as are engaged in war; because the Germans cannot brook repose; for perils are the easiest road to distinction, and without the rapine of war, a train of dependents cannot be maintained; for they ever expect from the liberality of their chief, the present of a war-horse, or some bloody spear successfully used in battle; besides which, <sup>20</sup> *in payment of their service they receive* banquets and a plentiful but rude assortment of dresses: war and plunder furnish the sole materials of this munificence. To plough the ground and <sup>21</sup> *perform the successive labours of the seasons*, is with them <sup>22</sup> *a far less desirable occupation than to challenge the enemy* and <sup>23</sup> *run the risks of war*; because, forsooth, it seems to them a lazy and stupid work to earn by the sweat of the brow what can be procured by bloodshed. Whenever they are not engaged in war, they spend but little time in hunting, much more in total inactivity, given up to sleep and gluttony. <sup>24</sup> *The brave men and warriors invariably abstain* from all toil, the household cares, and farm-occupations being committed to the women, the aged and other weaker members of each family. They themselves <sup>25</sup> *abide in listless repose*, thus

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<sup>16</sup> superstitem principi suo ex acie recessisse. <sup>17</sup> præcipuum sacramentum. <sup>18</sup> [i.e.] If the state in which they were born become inactive through long peace and tranquillity.] <sup>19</sup> petere ultrd. <sup>20</sup> epulae . . . pro stipendio cedunt. <sup>21</sup> expectare annum. <sup>22</sup> Nec . . . tam facile persuaseris. <sup>23</sup> mereri. <sup>24</sup> fortissimus quisque. <sup>25</sup> hēbēre.

exhibiting a marked inconsistency of character <sup>“</sup>*in both*  
loving and hating repose and inactivity.

## XXI.

## MARRIAGE-CUSTOMS OF THE GERMANS.

Marriage is considered by the Germans <sup>1</sup> *as an exceedingly strict obligation*; and, indeed, no part of their character <sup>2</sup> *is more commendable*, for they alone of all the barbarian tribes, are content with a single wife each. There are, however, some rare exceptions <sup>3</sup> *of polygamists—led to it*, indeed not by loose desire, but rather by ambition for rank and station. The bride brings her husband no portion,—he, on the other hand, presenting her with a dowry. The parents and relatives are present to approve of the presents; and they are chosen neither <sup>4</sup> *with the view of gratifying female vanity*, or adorning the future bride, but consist of oxen, a caparisoned horse, a shield, spear, and sword. <sup>5</sup> *These gifts procure her acceptance*, and she in return delivers a present of arms: these they deem the bond of union,—these, their nuptial ceremonies,—these their hymeneal gods. That the wife may not think herself <sup>6</sup> *exempt from the obligations of virtue*, and the chances of war, she is reminded <sup>7</sup> *at her first initiation into marriage-life*, that she is to be the partner of her husband’s toils and dangers, <sup>8</sup> *to act and suffer alike with him*, both in war and peace. Of this the yoked oxen, the bridled steed, the presents of arms are an emblem; thus must she live and thus die; <sup>9</sup> *and these gifts she*

<sup>2</sup> *cum iidem, &c.*

<sup>1</sup> *admodum severa.*      <sup>2</sup> *magis laudaveris.*      <sup>3</sup> *qui . . . .*  
*plurimis nuptiis ambiuntur.*      <sup>4</sup> *ad delicias muliebres.*      <sup>5</sup> *In*  
*hæc munera accipitur.*      <sup>6</sup> *extra virtutum cogitationes.*  
<sup>7</sup> *ipsis incipientis matrimonii auspiciis.* [This peculiar use of  
*auspicia* will be found also in *Justin, Hist. xxvi. auspicia belli*  
*a parricidio incipientes.*]      <sup>8</sup> *idem—passuram ausuramque.*  
<sup>9</sup> *accipere se, quæ—reddat.*

*receives to be handed down* inviolate to her sons, as a portion to their wives, and after them, their offspring.

The married state is on this account a life of affection, guarded by modesty, and uncorrupted either by <sup>10</sup> *the allurements* of public spectacles, or the *seductive baits* of convivial meetings. <sup>11</sup> *Epistolary intrigues* are equally unknown to either sex. In so populous a country, <sup>12</sup> *adultery* is rarely heard of: *when detected, the punishment* is instant, and inflicted by the husband. He cuts off the adulteress's hair, and having assembled her relations, expels her naked from his house, pursuing her with stripes through the whole village. <sup>13</sup> *To public shame* no favour is shown; and neither beauty, youth, nor riches, would gain such an one a husband. The Germans never <sup>14</sup> *make a jest of vice*; nor is mutual corruption termed <sup>15</sup> *the fashion of the age*. Still higher in the scale are those states in which none but virgins marry, and where—the choice once made—all the bride's hopes of matrimony are closed. <sup>16</sup> *With one husband, as* with one life, one mind, one body, each woman is satisfied, <sup>17</sup> *having no thought or care beyond, and respecting not only* her husband, but the very state of marriage. To limit the increase of the population by destroying any portion <sup>18</sup> *of the issue*, is regarded as criminal; and among these people virtuous manners operate more powerfully than good laws <sup>19</sup> *in other countries.*

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<sup>10</sup> *illecebrae—irritamenta.*    <sup>11</sup> *literarum secreta.*    <sup>12</sup> *adulteria; quorum poena, &c.*    <sup>13</sup> *publicata pudicitia.*  
<sup>14</sup> *vitia ridere.*    <sup>15</sup> *seculum.*    <sup>16</sup> *Sic unum accipiunt maritum quomodo, &c.*    <sup>17</sup> *ne ulla cogitatio ultra—ne tanquam, &c., ament.*    <sup>18</sup> *ex agnatis.*    <sup>19</sup> *alibi.*

## XXII.

## CHARACTER OF AGRICOLA.

The military mind, trained up in the school of war, <sup>1</sup> is generally supposed to want <sup>2</sup> the power of nice discrimination; because the jurisdiction of the camp is careless about forms, <sup>3</sup> blunt and summary in its decisions, referring them to the sword, <sup>4</sup> rather than the refined discussions of the forum. Agricola, however, indebted to nature for a certain rectitude of understanding, was not out of his sphere, <sup>5</sup> even among men versed in questions of jurisprudence. His hours of business and relaxation, <sup>6</sup> besides, had their stated periods. <sup>7</sup> When he was wanted in the council of the province, or in the tribunal of justice, he was grave; intent to inquire, sometimes severe, but more generally <sup>8</sup> inclined to soften the rigour of the law. <sup>9</sup> These functions once dispatched, he divested himself of his authoritative character, putting aside, likewise, all severity and ceremony, and rigour of requirement. <sup>10</sup> Uncommon as it may appear, the sweetness of his manners took nothing from his authority, nor did his judicial inflexibility at all weaken the impression made by his kind feeling. To say merely <sup>11</sup> of a character truly great, that integrity and self-command made a part of it, were an insult on his virtues. Even the love of fame, <sup>12</sup> that frequent incentive, even of generous minds, could betray him neither into <sup>13</sup> an ostentatious display of virtue, nor dishonest intrigues. <sup>14</sup> He was above the ambition of opposing his colleagues, and he avoided all contention with the agents of the prince, conceiving such a victory to be without glory,

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<sup>1</sup> credunt plerique.      <sup>2</sup> subtilitas.      <sup>3</sup> obtusior.      <sup>4</sup> cal-  
 liditas.      <sup>5</sup> quamvis inter rogatos.      <sup>6</sup> Jam verd.      <sup>7</sup> ubi  
 conventus—poscerent.      <sup>8</sup> misericors.      <sup>9</sup> ubi officio satis-  
 factum.      <sup>10</sup> quod est rarissimum.      <sup>11</sup> in tanto viro.  
<sup>12</sup> cui etiam sœpe boni indulgent.      <sup>13</sup> ostentanda virtus.  
<sup>14</sup> procul ab ambitione contra, &c.

and <sup>15</sup>*defeat* to be certain disgrace. After holding the province less than three years he was recalled, to assume the consular dignity. <sup>16</sup>*By public consent* Britain <sup>17</sup>*was assigned him as his province*,—by no solicitations of himself, but simply because it seemed <sup>18</sup>*right and fitting*. Common fame does not always err: <sup>19</sup>*it often makes an excellent choice*. During his consulship, though I was then very young, he <sup>20</sup>*agreed to an alliance between myself and his daughter*, a person at that time of great expectations; and <sup>21</sup>*he gave her away to me* on the close of his consulship. A short time afterwards he was appointed governor of Britain, <sup>22</sup>*with the additional honour of a seat in the pontifical college*.

### XXIII.

#### CAIUS PLINIUS (THE YOUNGER) TO MINUTIUS FUNDANUS.

When one reflects how time passes day by day at Rome, one cannot but be surprised that it either is or seems to be reasonably spent; and yet were we so to pass it <sup>1</sup>*for a lengthened period it would be thought quite otherwise*. Ask any one, how he has been employed to-day, he will tell you that he <sup>2</sup>*attended a friend's son at his putting on of the toga virilis*, that he was invited to a wedding and to witness the contract, that he had attested a will, that he had been called <sup>3</sup>*to advocate a cause*, or that a neighbour had requested his advice. These offices seem very necessary <sup>4</sup>*on the day they are performed*; and yet when

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<sup>15</sup> atteri.      <sup>16</sup> comitantे opinione.      <sup>17</sup> ei provinciam dari.      <sup>18</sup> par.      <sup>19</sup> aliquando et elitit.      <sup>20</sup> filiam mihi despondit.      <sup>21</sup> collocare.      <sup>22</sup> adjecto pontificatus sacerdotio.

<sup>1</sup> pluribus cunctisque non constet.      <sup>2</sup> officio togæ virilis interesse.      <sup>3</sup> in advocationem.      <sup>4</sup> quo die feceris.

we look back, especially in the quietness of retirement, how almost daily these have formed our occupation, they appear <sup>3</sup>*frivolous and unnecessary*. Then occurs the reflection—"Alas, how many days have I consumed in mere trifles!" <sup>4</sup>*At least, this thought constantly occurs to me* as soon as I have settled myself at Laurentum, either to read or write, or the use of that bodily exercise <sup>5</sup>*which supports and strengthens the mind*. I there hear nothing that I regret nor say anything that I repent having uttered: no one under my roof <sup>6</sup>*vents any scandal*, nor do even I censure any one except myself, when I <sup>7</sup>*am discontented at my compositions*. No hopes, no fears molest me; and no rumours cause me disquietude. With my thoughts and my books alone do I converse. Oh, true and genuine life; pleasing and honourable repose, more to be desired than almost any of the engagements of life. Oh, sea; oh, shore,—thou genuine <sup>10</sup>*scene of retired contemplation*; how do you assist our invention, and with what thoughts do you inspire us! Snatch, <sup>11</sup>*then*, my friend, as I have, the first opportunity of tearing yourself away from empty noise, useless hurry, and trifling pursuits, and devote yourself to study and repose; for, as Atilius wittily as well as wisely says, it is better to be quite inactive, than <sup>12</sup>*active to no purpose*. Farewell.

## XXIV.

## C. PLINIUS TO POMPEIUS FALCO.

<sup>1</sup> *You ask me, whether I think you ought to plead as a lawyer, while holding the tribuneship. <sup>2</sup>I should first know, what your opinion of the tribuneship is?*

<sup>3</sup> inanis.    <sup>4</sup> Quod semper evenit mihi.    <sup>5</sup> cuius futuris animus sustinetur.    <sup>6</sup> sinistris sermonibus carpere.    <sup>7</sup> parum commodè scribere.    <sup>10</sup> secretum μυστεῖον.    <sup>11</sup> proinde. <sup>2</sup> nihil agere.

<sup>1</sup> Consulis, an.    <sup>8</sup> plurimum refert quid . . . . . putes.

[whether you look upon it] as a mere shadow, <sup>3</sup>an empty title without honour; or whether you esteem it an employment of power, and <sup>4</sup>of sacred dignity, which ought not to be violated by any person whatever, least of all by the person who possesses it. <sup>5</sup>Perhaps I was in the wrong to think myself of any consequence, whilst I held that post; but <sup>6</sup>as I entertained that opinion, I would not be engaged as an advocate during the whole time of my tribuneship. First, I thought it extremely indecorous, that I, <sup>7</sup>to whom all people were to give place and to rise, should be obliged to stand, when every body about me sat:—nor [did it seem a less impropriety] that the same person, who had the power of imposing silence upon whom he pleased, <sup>8</sup>should himself be obliged to silence by the hour-glass; or that he, who was never to be interrupted as tribune, should be forced as an advocate to hear reproaches thrown out against him, and be accused of want of spirit <sup>9</sup>for suffering them, and of insolence, <sup>10</sup>for taking proper notice of them. <sup>11</sup>Another reason, that wrought strongly upon me, was this. If the client whose cause I espoused, or his adversary, <sup>12</sup>whom I opposed, happened to appeal to me in my tribunitial capacity; must I stop one, and assist the other;—or should I acquiesce in perfect silence and thus, <sup>13</sup>as it were, resign the magistracy, sinking myself at once into a private person? Convinced by these several reasons, I chose rather <sup>14</sup>to be a tribune to all, than an advocate to some few. But, I must repeat it, your own opinion of the office, and <sup>15</sup>the character which you would assume, are of the highest importance.

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<sup>3</sup> nomen.     <sup>4</sup> sacrosanctus.     <sup>5</sup> erraverim fortasse.     <sup>6</sup> tanquam essem, abstinui causis agendis.     <sup>7</sup> cui assurgere, cui loco cedere omnes oporteret.     <sup>8</sup> hinc silentium clepsydrâ indici.     <sup>9</sup> si pateretur—ulcisceretur.     <sup>10</sup> Erat hic quoque aëstus ante oculos.     <sup>11</sup> quem contra intercederem.     <sup>12</sup> quasi ejurato magistratu.     <sup>13</sup> me tribunum exhibere.     <sup>14</sup> quam personam tibi imponas.

<sup>15</sup> *For a wise man will always make it such, as he may be able to support with dignity. Farewell.*

## XXV.

## CAIUS PLINIUS TO CORELLIA HISPULLA.

*<sup>1</sup> I am really in doubt, whether I most loved, or admired, that great and good man, your father. For your own sake, and in honour to his memory, I retain the greatest affection for you; and therefore, <sup>2</sup> it is impossible for me not to desire, <sup>3</sup> and to endeavour, as far as lies in my power, that your son should be like his grandfather. I confess, I should choose to prefer him to resemble his maternal grandfather, though <sup>4</sup> his grandfather, on the father's side, was certainly a man of eminence and reputation: his father too, and <sup>5</sup> his uncle, were both of distinguished characters. He will certainly <sup>6</sup> grow up to resemble all his relations, if he <sup>7</sup> has the advantage of a proper, liberal education; in which the chief point is the person, <sup>8</sup> from whom he is to receive his chief instruction. His infancy has hitherto kept him within <sup>9</sup> the walls of your own house; and he has had masters at home, where there was little or no <sup>10</sup> room to make dangerous, or indeed any mistakes; but his studies must now <sup>11</sup> bring him forward, beyond the threshold; and it is time to look out for a Latin professor of rhetoric, whose <sup>12</sup> scholastic discipline, whose modesty, and whose virtue, are manifestly apparent. Our young man, among the other gifts of nature and fortune, has the recommendation of a beau-*

<sup>15</sup> Quæ sapienti . . . . aptanda.

<sup>1</sup> Quum—susplexerim magis an amaverim dubitem. <sup>2</sup> cu-  
piam necesse est. <sup>3</sup> atque etiam—enitar. <sup>4</sup> illi paternus  
etiam clarus spectatusque contigerit. <sup>5</sup> patruus. <sup>6</sup> similis  
adolesceret. <sup>7</sup> imbuī. <sup>8</sup> à quo potissimum accipiat. <sup>9</sup> con-  
tubernium tuum. <sup>10</sup> materia. <sup>11</sup> extra limen proferri.  
<sup>12</sup> scholæ severitas.

tiful person; which makes it necessary, that, <sup>13</sup>in this dangerous part of life, his master should not only be a preceptor, but a guardian, and a guide. I think, I may venture to point out to you Julius Genitor. I love him; but that love of him by no means <sup>14</sup>blinds my judgment, because it *proceeds* from it. He is a man irreproachable in his morals, and grave in his deportment; perhaps <sup>15</sup>too strict and uncompromising for the licentiousness of these times. There are many, from whom you may be informed of his power in eloquence. His manner of speaking has a certain freedom and openness <sup>16</sup>that discovers itself at once. The outward appearance, indeed, of a man's life, does not show the <sup>17</sup>inward labyrinths and deep recesses of the soul: in that respect let me be answerable for Genitor. Your son is sure to hear nothing from him, <sup>18</sup>but what will be improving. He is sure to learn nothing from him <sup>19</sup>of which he ought to remain ignorant; and he will be taught by him, as often as he would by you or by me, how much <sup>20</sup>he ought to set his ancestors' pictures before his eyes, and how many great and noble names he is to keep up and sustain. Deliver him, <sup>21</sup>then, under the auspicious favour of the Gods, to this preceptor, who will first form his manners and afterwards teach him eloquence: <sup>22</sup>for, without morals, eloquence is a dangerous art. Farewell.

## XXVI.

## CAIUS PLINIUS TO VOCONIUS ROMANUS.

<sup>1</sup> According to your commands, I have sent the book, in which I expressed, when lately consul, the gratitude

<sup>13</sup> in hoc lubrico ætatis.

<sup>14</sup> judicio obstare—nasci.

<sup>15</sup> horridior et durior ut in hâc, &c. <sup>16</sup> exposita statim certi-  
nitur.

<sup>17</sup> latebræ. <sup>18</sup> nisi profuturum. <sup>19</sup> nescisse  
rectius fuerit.

<sup>20</sup> quibus imaginibus oneretur. <sup>21</sup> Proinde.

<sup>22</sup> quæ male sine moribus discitur.

<sup>1</sup> exigiendi tibi.

of the public to [Trajan] that best of princes; <sup>2</sup>and I should have sent it, even though you had not commanded me. I entreat you to consider at once the beauty and the difficulty <sup>3</sup>of the theme. In other works, the novelty arrests the attention of the reader; but in this, every thing that can be written <sup>4</sup>is a matter of mere common information; for which reason a reader, quite <sup>5</sup>careless and at leisure, <sup>6</sup>engages himself with the style alone, in which, considered singly, it is extremely difficult to give entire satisfaction. I could wish, indeed, that <sup>7</sup>the methodical disposition, the transitions, and the figures, might <sup>8</sup>be examined together; for even men of little learning, sometimes exhibit both a fine <sup>9</sup>imagination and extreme eloquence; but <sup>10</sup>none, except the learned, can properly distribute their materials, or fitly dispose the various figures in their compositions. Nor is a lofty and sublime style to be constantly affected; for as <sup>11</sup>nothing sets off the light of a picture better than shade, so, in an oration, it is sometimes quite as necessary to <sup>12</sup>adopt sometimes an humble, sometimes a more exalted style. But <sup>13</sup>why all this to a man of letters? Nay; rather this:—I should rather make a note of the parts that you think want correction; and should I find you make objections to particular passages, I shall be the more confident, that you are pleased with all the rest. Farewell.

## XXVII.

### C. PLINIUS TO CORNELIUS TACITUS.

It was now <sup>1</sup>six o'clock in the morning; yet there was but a <sup>2</sup>faint and glimmering light. The adjacent

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<sup>2</sup>missurus. <sup>3</sup>materia. <sup>4</sup>nota, vulgata. <sup>5</sup>securus.  
<sup>6</sup>vacare [with dat.] <sup>7</sup>ordo. <sup>8</sup>spectari. <sup>9</sup>invenire—  
 enuntiare [with adverb.] <sup>10</sup>nisi eruditis negatum est.  
<sup>11</sup>non alia res magis quam umbra. <sup>12</sup>orationem tam sub-  
 mittere quam attollere. <sup>13</sup>quid ego haec.

<sup>1</sup>[lit. the first hour of the day.] <sup>2</sup>dubius et quasi lan-  
 guidus.

<sup>3</sup> houses shook violently; and though we were in an open court, yet, as it was very narrow, and built almost all round, we were certainly in great danger. We then <sup>4</sup> thought it expedient to leave the town; the people, distracted with fears, followed us; and (<sup>5</sup> such is the nature of fear, which embraces, as most prudential, any other counsels rather than its own,) they pressed on with great force, and drove us forward. Once out of the reach of the buildings, we stopped: and great indeed were both our astonishment and apprehensions. The carriages, which <sup>6</sup> we had ordered out, were violently shaken from side to side, although upon plain ground, nor could they <sup>7</sup> be kept quiet on the same spot, even though propped by stones. The sea, too, seemed as it were <sup>8</sup> to be swallowed back into itself,—repelled, as it were, by the earthquake. The shore was certainly much widened, and many sea animals were left on the dry strand. On the land side, a dark and horrible cloud, broken here and there *by crooked coruscating streaks* of fiery vapour, shot forth a long trail of fire, like lightning, though in larger flakes. Then my uncle's friend, from Spain, said to us <sup>10</sup> with great vehemence and eagerness, “If your brother and uncle still live, his wishes are employed for your safety. If he has lost his life, he wished you saved:—<sup>11</sup> Why then hesitate to leave this place?” Our reply was, <sup>12</sup> that we were not going to commit ourselves, by caring more for our own, than my uncle's preservation. We then hastily withdrew, running with the utmost expedition from danger. Not long after, the cloud descending, <sup>13</sup> covered the whole bay, hiding from us the island of Caprea, and

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<sup>3</sup>[Use the abl. abs.] quassare.    <sup>4</sup> visum.    <sup>5</sup> quod-  
que in pavore simile prudentiæ.    <sup>6</sup> produci jusseramus.    <sup>7</sup> in  
eodem vestigio quiescere.    <sup>8</sup> in se resorberi.    <sup>9</sup> tortis vi-  
bratisque discursibus.    <sup>10</sup> acrius et instantius.    <sup>11</sup> pro-  
inde quid cessatis evadere.    <sup>12</sup> non commissuros.    <sup>13</sup> ope-  
rire.

<sup>14</sup> *the promontory of Misenum.* My mother now began to beseech, advise, and command me to make my escape <sup>15</sup> *in any manner I could.* . . . . And then leading her by the hand, I assist her in hastening her steps, she yields with regret, still angry with herself for delaying me. The ashes now fell, though, as yet, in no great quantities. Behind, a thick dark vapour <sup>16</sup> *rolled after us* like a torrent *along the ground.* I then said, “Let us <sup>17</sup> *turn out of this road*, whilst we can see our way; or else the people crowding after us, will <sup>18</sup> *trample us to death.*” We had scarcely seated ourselves, when we were surrounded with darkness, not like the darkness of a cloudy night, or when the moon disappears, but like that in a close place, when all light is excluded. You might then hear the <sup>19</sup> *shrieks* of women, the *moans* of infants, and the *outcries* of men,—some calling for their parents, some their children, others their wives: <sup>20</sup> *their voices only made them known to each other.* Some bewailed their own fate, others that of their relations. There were some, who even from a fear of death, <sup>21</sup> *prayed to die.* Many paid their adorations to the Gods; but the greater number thought that there were no longer any Gods, and that this night was the final and eternal termination of the world’s existence. Others, again, magnified the real dangers, by imaginary and false terrors. Some affirmed, that Misenum was <sup>22</sup> *burnt to the ground;* and this report, though untrue, gained credit. A gleam of light now reappeared, not daylight, indeed, but a forewarning of the approaching fire; which at length discharged itself at a distance from us. Darkness immediately succeeded. <sup>23</sup> *Then came a heavy shower of ashes;* <sup>24</sup> *and this*

<sup>14</sup> Miseni quod procurrat. <sup>5</sup> quoque modo. <sup>16</sup> infusa terræ sequebatur. <sup>17</sup> deflectere. <sup>18</sup> obterere.

<sup>19</sup> ululatus—quiritatus—clamores. <sup>20</sup> vocibus nocitabant.

<sup>21</sup> precari mortem. <sup>22</sup> illud ruisse, illud ardere. <sup>23</sup> cinis rursus multus et gravis. <sup>24</sup> hunc identidem assurgentes

*compelled us frequently to rise and brush them off, otherwise we had been smothered, or <sup>25</sup>pressed to death by their weight. I might boast, that not one sigh, or timorous word, broke from me through all this distress, had I not fortified myself with one great consolation, a miserable one, indeed,—<sup>26</sup> that all nature as well as myself were in the course of dissolution.*

## XXVIII.

## C. PLINIUS TO CORNELIUS TACITUS.

You are desirous that I should give you an account of the death of my uncle; that you may be enabled the more correctly to transmit it to posterity. I return you thanks; because I foresee, that his death, *'when celebrated by you, must procure eternal honour to his name; <sup>27</sup>and for this reason, I more readily undertake, and even <sup>28</sup>wish for the employment that you enjoin.* He was at Misenum, where he *'had the command of a fleet, which was stationed there.* On the ninth of the calends of September, about the seventh hour, my mother informed him, that a cloud was rising, of unusual *'size and shape,—sometimes bright, sometimes dull, or spotted, as if it had raised up with it both earth and ashes.* This was a surprising circumstance, deserving, in the opinion of that learned man, to be inquired into more exactly. He ordered a Liburnian galley to be prepared for him; *'and having put off from land, boldly held his course with a straight steerage into the face of danger, so <sup>29</sup>composed, that he could remark distinctly the appearances of this dreadful calamity, and <sup>30</sup>dictate his notes upon them.* By this

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executiebamus. <sup>25</sup> omnia mecum perire.

<sup>1</sup> si celebretur. <sup>2</sup> quod libentius. <sup>3</sup> deposco. <sup>4</sup> classem imperio praesens regebat. <sup>5</sup> et magnitudine et spacie. <sup>6</sup> quā deductā. <sup>7</sup> solutus metu. <sup>8</sup> dictaret enotaretque.

time the ashes beat into the ships <sup>9</sup>much hotter, and in greater quantities; and as he drew nearer, pumice stones, with black flints, burnt, and torn up by the flames, broke in upon them: and now there was <sup>10</sup>a hasty ebb of the sea, and the shores were obstructed by the ruins tumbling from the mountain. . . . My uncle, <sup>11</sup>arriving with a fair wind at Stabiae, embraced, comforted, and encouraged, his trembling friend, Pomponianus:—to effect this, and shew that he himself was under no kind of apprehension, he bade his servants carry him to the bath, <sup>12</sup>after which, went to supper, either with a real cheerfulness, or, what is equally the sign of a great mind, <sup>13</sup>the appearance of it. Meanwhile, wide-spreading flames issued from various parts of Mount Vesuvius; and the fire towering to a great height, <sup>14</sup>made a blaze, the glare and vividness of which were <sup>15</sup>further increased by the gloom of the night. My uncle, <sup>16</sup>to allay the general fear, said, that the blaze was occasioned by the villages being on fire, which were now deserted by the country people. Then retiring to take his rest, he enjoyed <sup>17</sup>a sound sleep; for his <sup>18</sup>snoring being louder than usual, owing to his full habit of body, was distinctly heard by those <sup>19</sup>who waited upon him. The court, on which his <sup>20</sup>apartment opened, by this time <sup>21</sup>was so filled and blocked up with cinders and pumice stones, that had he continued any longer in his room, he could not have escaped. Being awakened, therefore, he quitted his chamber, and returned to Pomponianus, and the rest, who had been upon the watch. They consulted together, whether it would be more advisable <sup>22</sup>to keep under the shelter of

<sup>9</sup> calidior et densior.

<sup>10</sup> vadum subitum.

<sup>11</sup> secundissi-

mo inventus.

<sup>12</sup> lotus accubat, cœnat.

<sup>13</sup> similis hilari.

<sup>14</sup> relucebant.

<sup>15</sup> excitari.

<sup>16</sup> in remedium formidinis.

<sup>17</sup> verissimo quidem somno.

<sup>18</sup> meatus animæ.

<sup>19</sup> qui

limini obversabantur.

<sup>20</sup> diæta.

<sup>21</sup> ita suppleta surrexerat.

<sup>22</sup> subsistant—an vagentur.

that roof, *or roam about* into the fields; for the house tottered to and fro, as if shaken from its foundation, owing to the frequent earthquakes. On the other hand, <sup>23</sup> *in the open air* they dreaded the stones, which, by being burnt into cinders, fell however lightly, yet in large quantities. The latter alternative prevailed. They then covered their heads with <sup>24</sup> *pillows* bound with napkins; this was their only defence against the shower of stones. And now, when it was day every where else, they were surrounded with darkness, blacker and more dismal than night, which, however, was sometimes dispersed by fitful flashes, and frequent eruptions from the mountain. They agreed to go farther in upon the shore, and to inquire more closely if they could put to sea; but it still continued raging and tempestuous. Then my uncle, lying down on a cloth spread on the ground, called <sup>25</sup> *twice* for some water, and drank it. The flames, and the smell of sulphur from them, drove others to immediate flight, and roused him. He raised himself on his feet, supported by two servants, but his respiration being stopped, he immediately dropped down,—stifled, as I imagine, by the sulphur, and grossness of the air. His lungs, as he was narrow-chested, were naturally weak, and subject to inflammations. When the light returned, which was not till the third day after his death, his body was discovered untouched by the fire, without any visible hurt, in the dress in which he fell; appearing rather like a person sleeping, than like one who was dead.

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<sup>23</sup> sub dio.

<sup>24</sup> cervicalia.

<sup>25</sup> semel atque iterum.

EXTRACTS FROM MODERN CLASSICAL  
WRITERS.

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MURETUS TO VESTRIO.

The verses which you have sent me, show me indeed, that if you had <sup>1</sup> applied your genius to poetry, and, <sup>2</sup> meeting with good masters, <sup>3</sup> had persevered in the study, you might have attained to considerable excellence: for they are harmonious, and contain sentiments <sup>4</sup> which are pretty and elegantly disposed; and the style itself <sup>5</sup> is not at variance with correctness. You might certainly hope, that you would <sup>6</sup> some time or other become a good poet, if you choose to apply to this only. But greater objects are set before you, <sup>7</sup> which I recommend you to prosecute as much as you can, and <sup>8</sup> at leisure hours take the works of the ancient poets into your hands, not so much to imitate them, as to gratify yourself with them, and, at the same time, be continually collecting something thence which may be of use to you. To confess the truth, I do not wish that you should <sup>9</sup> employ your time in making verses. To make bad verses is a disgrace, to make middling ones is inglorious, to make good ones <sup>10</sup> too difficult to be performed by those who have something else to mind. <sup>11</sup> I could tell you, if we were together, what needs the file in yours; I cannot, with equal ease, by letter. Ovid seems to me to have said correctly and truly, that the labour of correcting is greater than that of writing. <sup>12</sup> Believe me, that at this day I could as

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<sup>1</sup> conferre.      <sup>2</sup> nactus.      <sup>3</sup> persistere.      <sup>4</sup> neque inconcinnas neque ineleganter collocatas.      <sup>5</sup> non abhorret à aliquando.      <sup>6</sup> quae, quantum potes, urgeas, censeo.      <sup>7</sup> subcesivis horis.      <sup>8</sup> tempus à te collocari.      <sup>9</sup> difficilius quam ut, &c.      <sup>10</sup> præsens præsentem monere possem.      <sup>11</sup> mihi hoc erendas velim.

easily be brought to dance as make verses. If there shall be anything of a grave kind in which you want my assistance, I will not fail; <sup>1</sup> if you ever think of me in these lighter matters, I request that you will also think of this, that I am not much younger than Horace when he said,

Nunc itaque et versus et caetera ludicra pono.

Farewell.

MURETUS TO T. MANUTIUS.

When I returned yesterday from the baths of <sup>1</sup>Abano, to which I had betaken myself, partly for <sup>2</sup>amusement, partly for health, <sup>3</sup>your letters were waiting for me; <sup>4</sup>how acceptable they were to me, do not ask. They contained, indeed, a noble and clear indication of your old and lasting affection for me; of which, though it never happened to me to doubt, yet I know not how, but so it is, that this profession of it is very acceptable and very pleasant to me. When, my Manutius, I had laid before my physicians what had happened to me, and had described myself in every particular to them, <sup>5</sup>without concealing anything in my whole plan and habit of life, I could find nothing <sup>6</sup>but what I myself easily suspected, that it did me harm to leave the house so seldom, and without regard to time, to set myself to read or write, <sup>7</sup>just as my fancy suggested. Agreeably to their advice, therefore, I purpose to live <sup>8</sup>with a little more relaxation and freedom, and before meals <sup>9</sup>put myself in a gentle heat by a short walk; and besides, when I see

<sup>1</sup> si quando, &c.

<sup>1</sup> Aponi. <sup>2</sup> animus. <sup>3</sup> redeuntem . . . exeperunt literæ. <sup>4</sup> quæ quæm, &c. . . . noli quererere. <sup>5</sup> neque quidquam—reticuisse. <sup>6</sup> nisi id quod ipse, &c. <sup>7</sup> ut me impetus cesserat. <sup>8</sup> paullo laxius ac solutiùs. <sup>9</sup> sudoris aliquid excitare.

occasion, to read with another's eyes, and write by another's hands; for which purpose I am thinking of getting some one as an amanuensis, to whom I may dictate letters <sup>10</sup>as I walk up and down. For, before, I was accustomed to take up my pen <sup>11</sup>immediately after dinner, and devote an hour or two to <sup>12</sup>letter-writing. I <sup>13</sup>find by experience that nothing can be more pernicious than this. I will therefore use caution, and, as you advise, spare myself both for my own sake, and indeed for yours also. For <sup>14</sup>you would suffer no slight or trivial loss, if anything should happen to me; φίλον γαρ ουδὲν κτημα τιμιώτερον, and I am your friend, and sincerely your friend; such friends as Theognis, <sup>15</sup>not without reason, complained, were very scarce. Nothing else occurs to me <sup>16</sup>to write. Again and again farewell, my Manutius.

#### HONOURS CONFERRED ON PINDAR BY THE ATHENIANS.

(From Muretus.)

Pausanias relates <sup>1</sup>in his book on Attica, that the Athenians, <sup>2</sup>having been praised by Pindar in a song, valued so highly the compliment of this lofty and <sup>3</sup>sonorous poet, that they both sent him numerous gifts on that account, and set up his statue in their city. It is not therefore wonderful if in those days there were many excellent poets, since those who excelled in that talent <sup>4</sup>were both rewarded with the greatest gifts and the highest honours. In our age <sup>5</sup>that once harmonious choir of the Muses is reduced to silence, and that avarice which has closed <sup>6</sup>the purses

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<sup>10</sup> inambulans. <sup>11</sup> statim à prandia. <sup>12</sup> epistolarum  
scriptio. <sup>13</sup> à re comperi. <sup>14</sup> non levem . . . jacturam  
faceres. <sup>15</sup> non injuriā. <sup>16</sup> quod scribam.  
<sup>1</sup> in Atticis. <sup>2</sup> quodd—laudati essent. <sup>3</sup> grandiloquus. <sup>4</sup> honestari. <sup>5</sup> vocalis ille olim, &c. <sup>6</sup> mar-  
supia.

of the wealthy, has also <sup>7</sup>dammed the stream of the water of Helicon. But what Pausanias <sup>8</sup>slightly touches on respecting Pindar, Æschines <sup>9</sup>relates more at length in one of his epistles. For he says, that having commended the city of Athens in these words, *αἴτε, λιπαραὶ καὶ ἀοιδῖμοι Ἐλλαδος ἔρεσμ' Αθάναι*, he was fined by his fellow-citizens, <sup>10</sup>*who were displeased* that he had given such praise to foreigners rather than his own people. <sup>11</sup>When the Athenians knew this, they immediately sent him <sup>12</sup>*double of the sum* which had been exacted as a fine, and honoured himself with a brazen statue. This statue <sup>13</sup>*was to be seen*, in the age of Æschines, before the royal portico; Pindar sitting with a pallium and diadem, holding a lyre and an open book upon his knees.

### MURETUS TO FRANCISCUS VENERIUS.

You do well <sup>1</sup>to exercise yourself daily in writing Latin, and to employ all your efforts <sup>2</sup>to attain some excellence in that department. For I doubt not that both the rest of your life and this study of yours will be directed to its proper object, namely—the extension of the glory of Christ and the defence of his church, <sup>3</sup>*as far as rests on you*, from the insults of the wicked. But what has hitherto <sup>4</sup>deterred you from writing to me, I really cannot discover. For I am not a man <sup>5</sup>of such authority that any one ought to fear my judgment; and if I were, still your extreme good will to the whole of our <sup>6</sup>society might reasonably have taken away all those apprehensions,—especially as you

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<sup>7</sup> venas—obstruere.      <sup>8</sup> perstringere.      <sup>9</sup> fusiūs edisserit.  
<sup>10</sup> aegrè ferentibus.      <sup>11</sup> Quod ubi rescivere.      <sup>12</sup> duplum pecuniae.      <sup>13</sup> visebatur.

<sup>1</sup> quòd with indic.      <sup>2</sup> præstantiam consequi.      <sup>3</sup> pro tuâ virili parte.      <sup>4</sup> deterrere ne.      <sup>5</sup> eâ auctoritate ut.

<sup>6</sup> sodalitas.

so write, as if expecting praise from all, than <sup>1</sup>*fear the dislikes* of any. <sup>2</sup>*Do not*, therefore, in future, *think* that it is an arduous and difficult thing for you to write to Muretus. Only grant me this indulgence, to be permitted to reply, <sup>3</sup>*in an unconstrained and careless manner*, I mean, in this familiar and ordinary style, to your letters, which will be more agreeable to me <sup>10</sup>*the more frequent they are*. For there is nothing which I do more unwillingly than <sup>11</sup>*to waste* my leisure in filing and polishing my epistles; and no precept among those which have been given by the teachers of eloquence, pleases me more than this, that we should take pains that our composition may seem to flow spontaneously. Now that it may the better seem to do so, I absolutely let it flow spontaneously, and derive an excuse for my idleness from the teachers themselves. Do you also, if you love me, or rather since you love me, imitate this negligence of mine when you write to me, but if you write <sup>12</sup>*with studied care*, you seem to impose on me, too, the necessity of writing with equal care. May God ever direct both your studies and your whole plan of life to his own glory.

Farewell.

PIETRO BEMBO TO BISHOP JACOBO SADOLETO.

Your letter of the 21st of November came to me very welcome; though in truth, this <sup>1</sup>*is ever the case*, when I receive a letter from you,—<sup>2</sup>*such is your kindness, amiable disposition, and strong affection to myself*:—<sup>3</sup>*besides*, the discourse of your own Renerius has given me most particular pleasure. From him I

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<sup>7</sup> fastidium extimescere.      <sup>8</sup> cave putes.      <sup>9</sup> solutius  
ac negligentius.      <sup>10</sup> quo crebriores.      <sup>11</sup> abuti.

<sup>12</sup> accuratiū.

<sup>1</sup> nunquam non accidit.      <sup>2</sup> ea tua est.      <sup>3</sup> tum . . . ac-  
cessit.

have learnt much about your pursuits, and especially your surprising diligence in writing,—about your suburban farm, and about the rest of your ‘shady, supremely *cool-looking* villas, whither in summer time you retire, to avoid both the crowd and the heat, and to strengthen your health by riding. He said, besides, that you are a great <sup>5</sup>*walker*, often accomplishing four miles a day <sup>6</sup>*at a single stretch*, without fatigue. Oh, you wonderful man:—I am rather envious of you on many accounts, but on this in particular; because I am now become such <sup>7</sup>*a stay-at home* from being a great walker, that I seldom venture to walk more than a single mile. These matters, however, must be regulated <sup>8</sup>*by the age and constitution*. I am extremely glad, also, that you have not only written yourself, but that Renerius has confirmed what you say,—namely, that you are speedily <sup>9</sup>*about to publish* your “Hortensius.” <sup>10</sup>*If this* be the case, I most <sup>11</sup>*urgently* beg of you to let me have the reading of it at the earliest possible moment:—indeed, I cannot tell you, <sup>12</sup>*how anxious* I am to be its possessor. All our people, however,—those, at least, who have any <sup>13</sup>*fellowship* or intimacy with literature and philosophy, are filled with the same desire. <sup>14</sup>*On this sentiment* I should write more at large, only that I was certain you would of yourself understand what I say, <sup>15</sup>*from the fact of your expressing your desire* to read my history. Still your desire is not greater than mine, to give it you to read. I have not as yet, however, accomplished even a third of my work; nor, <sup>16</sup>*owing to frequent interruptions* from the troubles and excitements of daily life, <sup>17</sup>*have I any great amount of leisure-time*. Whenever I shall have

<sup>4</sup> peropacus—algidus. <sup>5</sup> peripateticus. <sup>6</sup> unâ itione.

<sup>7</sup> sessor. <sup>8</sup> ut ætas, &c., fert. <sup>9</sup> explicare. <sup>10</sup> Quod si erit.

<sup>11</sup> majorem in modum. <sup>12</sup> quantopere cupiam. <sup>13</sup> con-

tubernium. <sup>14</sup> in hanc sententiam. <sup>15</sup> qui aves. <sup>16</sup> qui

sæpe interpellor. <sup>17</sup> otio abundare.

completed either the whole work, or even any complete section of it, I will send to you some one of my friends with the book, in order that you—<sup>18</sup> *one above ten thousand in my eyes*—may read it through, and place your mark on what you conceive well done, what you disapprove, and what you could wish <sup>19</sup> *altered*. But it will be time enough, then, to discuss this matter. Meanwhile, you must pay attention to your health, just as you bid me do. It is impossible that any one can be dearer to me than yourself, or, indeed, more worthy of being loved by any one whatever. Renerius has afforded me much pleasure:—he is a youth of such <sup>20</sup> *thrifty habits*, and extreme modesty, that he would seem to have chosen you as his pattern. Farewell.

#### PIETRO BEMBO TO REGINALD POLE.

I proceed to answer your last letter, <sup>1</sup> *but only in a few words*, for it needs not many. Ghiberto <sup>2</sup> *is ever thinking of you*, and is highly pleased on reading your letters,—those to me, as well as those to himself, of which, indeed, he always <sup>3</sup> *reads* the entire page of *himself* with wonderful pleasure and <sup>4</sup> *gusto*, allowing no one else to read them to him. When, however, he had read to his family your last of yesterday, <sup>5</sup> *he gave it to read* to some few learned persons present, with expressions highly complimentary, as well as of great kindness; and having done this, <sup>6</sup> *he turned to me and requested* that I would address a letter to you forthwith, to intimate how highly he esteems you, <sup>7</sup> *how greatly* you have engaged his affection. I do this with the greatest cheerfulness, <sup>8</sup> *both on his and your account*, as

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<sup>18</sup> qui mihi es pro multis millibus.      <sup>19</sup> immutari.      <sup>20</sup> frugi.  
<sup>1</sup> et quidem paucis.      <sup>2</sup> te in oculis planè fert.      <sup>3</sup> perle-  
 git ipse per se.      <sup>4</sup> lepor.      <sup>5</sup> legendas tradere.      <sup>6</sup> ad me  
 conversus mandavit.      <sup>7</sup> maximopere.      <sup>8</sup> cùm—tum—tum.

well as *that* of myself, on whom <sup>9</sup>*your praises thus seem to be reflected*; <sup>10</sup>*first, because* owing to our great mutual attachment, all our property would seem to be held in common, *secondly, because* I am the surety, as it were, of your generous feelings, and hence entitled to the delightful fruits of such an agency. I think, therefore, you should send him a letter, to inform him how flattering to you is his good-will and <sup>11</sup>*approbation* of yourself. Respecting the book of Sadoletus that you mention, he strongly denies having *given it to any one whatever*, not even to read, except on the understanding that it should not *be copied*. He is not a little angry, therefore, with that German of whom you speak. Nevertheless, I have not ceased importuning him to lend me the book, which I trust he will do when we are really on the point of going away. Still I recommend you, as you have more leisure than myself, to write what you please to him, not only on this subject, but on topics of general friendship, in order that you may be thought to have attained something that may give you pleasure. He wishes you health and happiness. Farewell.

#### PIETRO BEMBO TO THE CARDINAL REGINALD POLE.

In former times, I used to grieve when you left us, even though we expected that some time or other you would return. Now, however, when Pope Paul has elected you to the exalted dignity of a Cardinal, <sup>1</sup>*and there seems little chance of* our seeing you hereafter in this quarter, I still feel extreme pleasure that your high character, and acute sense of honour, have been <sup>2</sup>*dis-*

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<sup>9</sup> redundare videtur de tuis multis laudibus. <sup>10</sup> vel quia—  
vel quod. <sup>11</sup> significatio. <sup>12</sup> dono ulli omnino hominum  
se dedit. <sup>13</sup> describi.

<sup>1</sup> neque . . . facultatem mihi datum iri ullam putem. <sup>2</sup> eā  
dignitate auctam et honestatam.

*tinguished by this high promotion*, which we hope you have obtained, owing to the extraordinary vigilance of Paul, the present pope. On this matter I <sup>3</sup>sincerely and heartily congratulate you,—desiring and praying that this ecclesiastical dignity may be a source to you of solid and lasting enjoyment. My <sup>4</sup>regret, too, at your absence, will be compensated by the recollection of our past <sup>5</sup>intimacy. Do you, however,—now that you are <sup>6</sup>exalted to a more dignified and illustrious station,—take care to fill with the splendour of your eulogies, not only Italy, but your own native Britain, and even the vault of heaven. Farewell.

### ON RELIGIOUS ENTHUSIASM.

(From Erasmus.)

<sup>1</sup>First then, the Christians almost agree with the Platonists, [in believing] that the body is no better than a prison or dungeon for the confinement of the soul; that therefore her enlivening faculties are here <sup>2</sup>clogged and fettered by the gross particles of matter, so as to be unable quietly to contemplate and <sup>3</sup>realise her proper object of truth. <sup>4</sup>Farther, Plato defines philosophy to be the meditation of death, because <sup>5</sup>the one performs the same office with the other; namely, withdraws the mind from all visible and corporeal objects. So long, therefore, as the soul properly employs the several organs and members of the body, so long is a man accounted in good health: but when the soul, weary of her confinement, struggles to break prison, and <sup>6</sup>recover her liberty by flight from her confinement, this is then termed a state of madness; and

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<sup>3</sup>verè atque magnopere.      <sup>4</sup>desiderium.      <sup>5</sup>necessitudo.

<sup>6</sup>ornatior atque illustrior factus.

<sup>1</sup>Illud propemodum Christianis convenit.      <sup>2</sup>præpediri.

<sup>3</sup>frui.      <sup>4</sup>proinde.      <sup>5</sup>idem utique mors facit.      <sup>6</sup>asserrere  
se in libertatem.

should this occur owing to any defect in the external organs, it is then, <sup>7</sup>by common consent, called downright madness. And yet we find that persons thus affected have prophetic powers, show an acquaintance with the literature of languages they never before learned, and <sup>8</sup>seem in all things actuated by somewhat divine; all which, no doubt, <sup>9</sup>is only the effect of the soul's being more released from the contagion of the body, whereby it can, with less impediment, exert its native energies. <sup>10</sup>Hence, also, probably arose the opinion, that men, whose souls are on the point of death, speak <sup>11</sup>as if by inspiration, like prophetic spirits.

If this disorder arise from religious zeal, and too high a strain of devotion, though it be of a somewhat different sort, yet it is, with all its distinctions, <sup>12</sup>so near akin to the former, that a great part of mankind apprehend it as a mere madness; especially when persons of that superstitious humour are so singular, as to secede and live apart, as it were, from <sup>13</sup>the rest of the world. <sup>14</sup>These, accordingly, seem to have experienced what Plato supposes to have happened between some, who, inclosed in a dark cave, did only ruminate on mere abstract speculations; and one other of their company, who had got abroad into the open light, and at his return, tells them how blindly they had erred from the truth, for that he had seen the substance of what they had reached only <sup>15</sup>the shadow. The wise man, indeed, cannot but pity and deplore their deluding dreams; while they, <sup>16</sup>on the other side, no less bewail his phrensy, and turn him out of society as <sup>17</sup>a lunatic and a madman.

<sup>7</sup>prorsus omnium consensu. <sup>8</sup>divinum quiddam pra se ferre.

<sup>9</sup>id inde accidere qud. <sup>10</sup>Idem arbitror esse in causâ, cur.

<sup>11</sup>tanquam afflati. <sup>12</sup>adeo confinis. <sup>13</sup>universus mor-

talium cœtus. <sup>14</sup>iis—usu venire. <sup>15</sup>rerum umbræ.

<sup>16</sup>vicissim. <sup>17</sup>delirans.

## JUSTUS LIPSIUS TO FRANCISCUS SFORZA.

Your kind feeling and <sup>1</sup>favour towards me, of which I have been assured by the letter of Fulvius Ursinus and others, has doubly <sup>2</sup>affected me,—first, with pleasure, and next, with <sup>3</sup>respect for yourself. <sup>4</sup>What else, indeed, could I do, but rejoice at finding myself selected for the affection of a man like you, whom I know to be not only <sup>5</sup>by high birth and station, but by mental <sup>6</sup>endowments also, one of the chief men in your august Senate? Most sincerely have I rejoiced and *felt myself goaded on*, as it were to cultivate <sup>8</sup>more than ever those accomplishments which have before recommended me to you. I have already, and with truth, expressed my respect and even veneration of yourself, whose <sup>9</sup>high renown has long ago been known in our part of the world, where your name and glory still survive. <sup>10</sup>Your kindness, also, now encourages me to <sup>11</sup>seek a nearer acquaintance, that I may at once *know* you and *pay you respect*:—for virtue and discretion have ever the effect of <sup>12</sup>compelling us to the rapturous contemplation, not only of the qualities themselves, but also their possessors. I was long ago anxious to announce and acknowledge this in writing; but <sup>13</sup>I withheld, till I could accompany such announcement with a small present, which I now send—hoping that from <sup>14</sup>its subject-matter it will not be unwelcome to a prince of Italian blood and character. I have most assuredly testified in it <sup>15</sup>to the full, my strong affection for Rome and the Romans:—should I have

<sup>1</sup> inclinatio. <sup>2</sup> affectum gignere. <sup>3</sup> tui cultus.

<sup>4</sup> Nam quomodo non. <sup>5</sup> et dignitate et stirpe. <sup>6</sup> dotes.

<sup>7</sup> stimulo incitari. <sup>8</sup> porrò. <sup>9</sup> fama melior. <sup>10</sup> [lit.

I am allured, also, by your kindness.] <sup>11</sup> inspicere—  
noscere—colere. <sup>12</sup> rapi ad suspiciendas, &c. <sup>13</sup> sup-  
pressi et sustinui. <sup>14</sup> argumentum. <sup>15</sup> abundè.

omitted aught or <sup>16</sup> *performed my task insufficiently*, let it be accounted not as the delinquency of the individual, but the fault of his talents. Regard me, I beg, most illustrious and reverend Lord, as your devoted servant, and allow me a position even among the humblest of your <sup>17</sup> *admiring followers*.

JUSTUS LIPSIUS TO THE CARDINAL BORROMEUS.

My own inclinations as well as <sup>1</sup> *the respect I feel for yourself* bid me tell you of the plans I have formed respecting my own movements. I have seriously resolved, then, on the fast-approaching <sup>2</sup> *year of Jubilee* to visit Italy and its holy city Rome, to which I am invited and almost forcibly drawn, not only by my religious feeling, but also <sup>3</sup> *by an undeniable curiosity* for seeing you <sup>4</sup> *the shining light* of our world. Glorious may your effulgence be among them, long may you live to bestow on me the honour of your kindness and literary <sup>5</sup> *intercourse*; may I be permitted, also, to approach among the first <sup>6</sup> *to kiss your hand* and to show <sup>7</sup> *where dwells* a spirit truly devoted to [the admiration of] your high qualities. God grant that I may accomplish this my object and that you, most illustrious and revered prince, <sup>8</sup> *may be long spared to adorn* the Church.

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<sup>16</sup> minus facere.      <sup>17</sup> clientes.

<sup>1</sup> hic cultus quem tibi devovi.      <sup>2</sup> annus sacer sacerularis.

<sup>3</sup> cupiditas aliqua (non nego.)      <sup>4</sup> illustria lumina.      <sup>5</sup> afferatus.      <sup>6</sup> ad osculum manus tue venire.      <sup>7</sup> domicilium cui includitur.      <sup>8</sup> incolumem diu superesse.

PROGRESSIVE EXERCISES  
IN  
LATIN COMPOSITION.

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PART III.

EXTRACTS FROM ENGLISH CLASSICAL  
WRITINGS.

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The earlier portion of these Extracts has been selected from the *Spectator*,—the papers of which are constantly given out for translation in both of our Universities. The hints in the notes are here much more sparingly given; because the student is now supposed to have formed his style and to be capable of exercising his own taste in the selection of classical phrases. He will do well, however, to recur frequently to the remarks on periodic composition in the Introduction to these Exercises.

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§ I. EXTRACTS FROM THE SPECTATOR.

1 *It gives me a serious concern to see such a spirit of dissension in the country; not only as it destroys virtue and common sense, and renders us in a manner barbarians towards one another, but as it perpetuates our animosities, widens our breaches, and transmits our present passions and prejudices to our posterity. For my own part, I am sometimes afraid that I discover the seeds of a civil war in these our divisions; and therefore cannot but bewail, as in their first principles, the miseries and calamities of our children.*—[No. 126.]

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1 Graviter doleo quum. animi sanitas. perpetua odia  
efficere. Quod ad me attinet. prospicere.

1. The first stage in the  
development of the plant is  
the seedling stage. This  
stage is the first stage  
of the life of a plant.  
2. The second stage is  
the seedling stage. This  
stage is the second stage  
of the life of a plant.  
3. The third stage is  
the seedling stage. This  
stage is the third stage  
of the life of a plant.  
4. The fourth stage is  
the seedling stage. This  
stage is the fourth stage  
of the life of a plant.  
5. The fifth stage is  
the seedling stage. This  
stage is the fifth stage  
of the life of a plant.  
6. The sixth stage is  
the seedling stage. This  
stage is the sixth stage  
of the life of a plant.  
7. The seventh stage is  
the seedling stage. This  
stage is the seventh stage  
of the life of a plant.  
8. The eighth stage is  
the seedling stage. This  
stage is the eighth stage  
of the life of a plant.  
9. The ninth stage is  
the seedling stage. This  
stage is the ninth stage  
of the life of a plant.  
10. The tenth stage is  
the seedling stage. This  
stage is the tenth stage  
of the life of a plant.

DE L'INSTITUT  
DE MUSIQUE  
DU QUÉBEC  
ET DES MUSIQUES  
TRADITIONNELLES

5 Existence is a blessing to those beings only which are endowed with perceptions, and is in a manner thrown away upon dead matter, any farther than as it is subservient to beings which are conscious of their existence. Accordingly we find, from the bodies which lie under our observation, that matter is only made as the basis and support of animals, and that there is no more of the one than what is necessary for the existence of the other.—[No. 519.]

6 Infinite goodness is of so communicative a nature, that it seems to delight in the conferring of existence upon every degree of perceptive being. As this is a speculation, which I have often pursued with great pleasure to myself, I shall enlarge farther upon it by considering that part of the scale of beings which comes within our knowledge.—[Ibid.]

7 How different is the view of past life, in the man who is grown old in knowledge and wisdom, from that of him who is grown old in ignorance and folly! The latter is like the owner of a barren country, that fills his eye with the prospect of naked hills and plains, which produce nothing either profitable or ornamental; the other beholds a beautiful and spacious landscape divided into delightful gardens, green meadows, fruitful fields, and can scarce cast his eye on a single spot of his possession, that is not covered with some beautiful plant or flower.—[No. 94.]

8 Jupiter, says the mythologist, to reward the piety of a certain countryman, promised to give him

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5 soli sunt beati. res intelligere. aliis prodesse nisi. sub oculis poni. quām quæ vitam suppeditet. 6 ita libenter sui copiam facit. Quod cūm sēpē et jucundissimè mecum consideraverim. istiusmodi animalia. 7 Quantum differt. experientiā consenescere. agrorum sterilium possessor. quod prosit. &c. 8 ita fert fabula or ut aiunt. se ei daturum.

whatever he would ask: the countryman desired that he might have the management of *the weather* in his estate. *He obtained his request, and immediately distributed rain, snow, and sunshine among his several fields, as he thought the nature of the soil required.* At the end of the year, when he expected to see a more than ordinary crop, his harvest fell infinitely short of that of his neighbours; upon which, says the fable, he desired Jupiter to *take the weather again into his own hands, or that otherwise he should utterly ruin himself.*—[No. 25.]

9 *When modesty ceases to be the chief ornament of woman, and integrity of man, society is upon a wrong basis, and we shall ever after be without rules to guide our judgment in what is really becoming and ornamental.* Nature and reason direct one thing, passion and humour, another: *to follow the dictates of the two latter, is going into a road that is both endless and intricate; when we pursue the other, our passage is delightful, and what we aim at easily attainable.*—[No. 6.]

10 *There is not, in my opinion, a more pleasing and triumphant consideration in religion than of the perpetual progress which the soul makes towards the perfection of its nature, without ever arriving at a period in it.* To look upon the soul as *going on from strength to strength*, to consider that she is to shine for ever with *new accessions of glory* and brighten to all eternity; that she will be still *adding virtue to*

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tempestate. Quâ prece concessâ. soles. ante solitum recipere imperium ne penitus agri ruinâ spolientur. 9 Si quando. honestas. hominum consortium semper erit instabile, nec. dirigere ad. ornare posse. jubere. obediare. impeditus. illas vero consequentibus. meta. 10 meâ quidem sententiâ. neque usquam. sensim se corroborare. nova semper

*virtue, and knowledge to knowledge;* carries in it something wonderfully agreeable to that ambition which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation for ever beautifying in his eyes, drawing nearer to Him, by greater degrees of resemblance.—[No. 111.]

11 *To the end* that the virtue and *discretion* of my friends *may not* be short, transient, intermitting *starts* of thought, *I have resolved* to refresh their memories from day to day, *till* I have recovered them out of that desperate state of vice and folly *into which the age is fallen*. The mind that *lies fallow* but a single day, *sprouts up* in follies, that are only to be killed by a constant and assiduous culture. It was said of Socrates, that he brought philosophy down from heaven, to inhabit among men; and I shall be ambitious to have it said of me, that I have brought philosophy out of *closets* and libraries, schools and colleges, to dwell in *clubs, assemblies, coffee-houses, and family circles*.—[No. 10.]

12 Will Prosper is an honest *tale-bearer*: *he makes it his business* to join in conversation with envious men. He points to such as handsome young fellows, *whispers* that he is secretly married to a great fortune: *when they doubt*, he adds circumstances to prove it; and never fails to aggravate their distress, by assuring them, *that, to his knowledge*, he has an uncle who will leave him some thousands. Will has many arts of this kind to torture this sort of temper, and delights in it. When he finds them *change colour*, and *say faintly* they wish such a piece of news is true,

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splendoris incrementa. virtutem scientiamque adaugere.  
 11 Quominus consilium. impetus. visum est, dum—usque.  
 hujusce saeculi. neglecta. gemamare. conclave. sodalitia—  
 oetus—diversoria—contubernia. 12 delator. cui res est.  
 in aures dicere. quod si qui dubitent. se compertum habere.  
 erubescere. submonere.

he has the malice to speak some good or other of every man of their acquaintance.—[No. 19.]

13 *I have indeed heard of heedless, inconsiderate writers, that without any malice have sacrificed the reputation of their friends and acquaintance, to a certain levity of temper, and a silly ambition of distinguishing themselves by a spirit of raillery and satire: as if it were not infinitely more honourable to be a good-natured man, than a wit. Where there is this little petulant humour in an author, he is often very mischievous without designing to be so. For which reason I always lay it down as a rule, that an indiscreet man is more hurtful than an ill-natured one; for as the latter will only attack his enemies, and those he wishes ill to, the other injures indifferently both friends and foes.*—[No. 23.]

14 *I do not doubt but England is at present as polite a nation as any in the world; but any man who thinks can easily see, that the affectation of being gay and in fashion, has very nearly eaten up our good-sense and our religion. Is there anything so just, as that mode and gallantry should be built upon exerting ourselves in what is proper and agreeable to the institutions of justice and piety among us? And yet, is there anything more common than that we run in perfect contradiction to them? All which is supported by no other pretension, than that it is done with what we call a good grace.*—[No. 6.]

15 *There cannot a greater judgment besal a country than such a dreadful spirit of division as rends*

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13 Audivimus sanè scriptores esse quosdam adeo—qui. jocari—conviciari. inconsultō. plus lædere. pariter. 14 Haud dubium est, quin. Quicunque verd. evertere. exercitatio rerum, &c. in contraria ruere. 15 nihil magis

a government into two distinct people, and *makes them greater strangers, and more averse to one another*, than if they were actually two different nations. *The effects of such a division* are pernicious to the last degree, not only with regard to those advantages which they give the common enemy, but to those private evils which they produce in the heart of *almost every particular person*. This influence is very fatal both to men's morals and their understandings: it sinks the virtue of a nation, and not only so, but destroys even common sense. *A furious party-spirit*, when it rages in its full violence, exerts itself in civil war and bloodshed; and when it is *under its greatest restraints* naturally breaks out in falsehood, detraction, and calumny, and a *partial* administration of justice. In a word, fills a nation with *spleen* and *rancour*, and extinguishes all the seeds of *good-nature, compassion, and humanity*.—[No. 125.]

16 Notwithstanding animals have nothing like use of reason, we find in them all the lower parts of our nature, the *passions* and *senses in their greatest strength* and perfection; and here *it is worth our observation*, that all beasts and birds of prey are wonderfully *subject* to anger, malice, revenge, and all the other violent passions that may animate them *in search of their proper food*; as those that are incapable of defending themselves, or *annoying* others, or [whose safety lies chiefly in their flight, *are suspicious, fearful, and apprehensive of every thing* they see or hear; whilst others that *are of assistance* and *use* to men, have their natures softened with something mild and

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calamitosum civitati. dissensio. disjungere—abalienare. Quæ discordiæ. singulis ferè quisque. litium et rixarum amor. quamvis repressus. iniquus. ira—acerbitas. comitas—misericordia—benevolentia. 16 motus. validissimus. notandum. obnoxius. victus causâ. nocere. suspectari, extimescere, metuere. prodesse—servire, *with a dat.*

tractable, and by that means are *qualified* for domestic life. *In this case* the passions generally *correspond* with the make of the body. We do not find the fury of a lion in so weak and *defenceless* an animal as a lamb, nor the meekness of a lamb in a creature so armed for battle and assault as the lion. In the same manner we find that particular animals have a *more or less exquisite sharpness and sagacity in their particular senses*, which must turn to their advantage, and in which their *safety and welfare* is the most concerned.—[No. 121.]

17 Death is *not sufficient* to deter men who *make it their glory* to despise it; but if every one that fought a duel were to stand in the pillory, it would quickly lessen the number of these imaginary men of honour, and put an end to so absurd a practice. When honour is a support to virtuous principles, and runs parallel with the laws of God and our country, it cannot be too much cherished and encouraged: but when the dictates of honour are contrary to those of religion and equity, they are the greatest deprivations of human nature, by giving wrong ambitions and false ideas of what is good and laudable; and should, therefore, be exploded by all governments, and driven out as the bane and plague of human society.—[No. 99.]

18 Augustus lived among his friends, as if *he had his fortune to make* in his own court: candour and *affability*, accompanied with as much power as ever *mortal was vested with*, were what made him in the utmost manner agreeable among a set of admirable men, who had thoughts too high for ambition, and views too large

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aptus. Quæ si ita sint. respondere. inermis. vel majus vel minus sensum acumen. salus—fortuna. 17 non valere ad. gloriari. duellum. ad palum alligari. sustinere. constare. tum maximè hominum saluti officiunt. 18 stare fortunæ. comitas. cuiquam contingere

to be gratified by what *he could give them in the disposal of an empire*, within the pleasures of their mutual conversation. A certain *unanimity* of taste and judgment, which is natural to all of the same species, was the *bond* of this society; and the emperor *assumed a figure in it* but *what he thought was his due* from his private talents and *qualifications*, as they contributed to advance the pleasure and sentiments of the company.—[No. 280.]

19 True happiness *is of a retired nature*, and an enemy to *pomp* and noise; it arises, in the first place, from the *enjoyment* of one's-self; and, in the next, from the friendship and conversation of a few select companions: it loves shade and solitude, and naturally *haunts* groves and fountains, fields and meadows: in short, it feels every thing it wants within itself, and receives *no addition* from multitudes of witnesses and spectators. On the contrary, false happiness *loves to be in a crowd*, and to *draw the eyes of the world upon her*. She does not receive any satisfaction from the *applauses* which she gives herself, but from the admiration which she raises in others. She *flourishes* in courts and palaces, theatres and assemblies, and has no existence but when she is looked upon.—[No. 15.]

20 I know but one way of fortifying my soul against these gloomy presages and *terrors* of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events, and governs futurity. He sees, at one view, the whole *thread* of my existence, not only that part of it which I have already passed through, but

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publici—honores. concordia. vinculum. locum præcipium obtinere. sibi debitus. virtutes. 19 tranquilitatem amare. splendor. delectamentum. frequentre. que ulla additamenta. vulgi multitudinem amat. admirationem appetit. enitere. 20 formidines. cursus.

that which runs forward into all the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to His direction. Amidst all the evils *that threaten me*, I will look up to Him for help, and question not but He will either avert them, or *turn them to my advantage*. Though I know neither the time nor the manner of the death I am to die, *I am not at all solicitous about it*; because I am sure that He knows them both, and that He will not fail to comfort and support me *under them*.—[No. 7.]

21 *That particular scheme* which comprehends the social virtues, may give *employment* to the most industrious temper, and *find a man in business* more than the most active station of life. To advise the ignorant, relieve the needy, comfort the afflicted, are duties *that fall in our way almost every day* of our lives. A man has frequent opportunities of mitigating the *fierceness* of a party; of doing justice to the character of a deserving man; of *softening* the envious, *quieting* the angry, and *rectifying* the prejudiced; which are all of them employments suited to a reasonable nature, and bring great satisfaction to the person who can busy himself in them with discretion.—[No. 93.]

22 With what astonishment and veneration may we look into our souls, where there is such hidden stores of virtue and knowledge, such inexhausted sources of perfection! We know not yet what we shall be, nor *will it ever enter into the heart of man to conceive the glory that will be always in reserve for him*. The soul,

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mihi imminentia. in bonam partem vertere. nec  
ullâ sollicitudine angi. inter hæc omnia. 21 Quæ  
vitæ ratio, . . . ea &c. exercere. plus agendum præ-  
bere. poene quotidiana. acerbitas. mollire,—pacare,—  
corrigere. 22 neque homini unquam concedetur ut. quas

considered with its Creator, is like one of those *mathematical* lines that may draw nearer to another for all eternity, *without a possibility* of touching it; and can there be a thought so transporting, as to consider ourselves in these perpetual approaches to Him, who is not only the standard of perfection, but of happiness?—  
[No. 111.]

23 Those men only are truly great who *place their ambition rather in acquiring* to themselves the conscience of worthy enterprises, than in the prospect of glory which attends them. These exalted spirits *would rather* be secretly the authors of events which are serviceable to mankind, than, *without being such, to have the public fame of it*. Where, therefore, an eminent merit is robbed by artifice or detraction, it does but increase by such endeavours of its enemies; the impotent pains which are taken to sully it, or diffuse it among a crowd to *the injury* of a single person, will naturally produce contrary effect; the fire will blaze out, and burn up all that attempt to smother what they cannot extinguish.

24 There *can be* no greater *injury* to *human society* than that good talents among men should be held honourable to *those who are endowed with them*, without any regard how they are applied. The gifts of nature, and accomplishments of art, are valuable but as *they are exerted* in the interest of virtue, or governed by the rules of honour. We ought to *abstract* our minds from the observation of any excellence in those we converse with, till *we have taken some notice, or received some good information* of the disposition of

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sibi fingunt mathematici. nec posse. 23 magis ambire. malle. famâ publicè frui nec mereri. detrimentum. 24 perniciosus. humani generis societas. possessores. exerceri. detrahere. benè cognovisse.

their minds; otherwise the beauty of their persons, or *the charms of their wit*, may make us fond of those whom our reason and judgment will tell us we ought to abhor.

25 There is a kind of virtue that may find employment for *those retired hours in which we are altogether left to ourselves, and destitute of company and conversation*: I mean that intercourse and communication, which every reasonable creature ought to maintain with the Great Author of his being. The man who *lives under an habitual sense of the divine presence*, keeps up a perpetual cheerfulness of temper, and *enjoys every moment the satisfaction of thinking himself in company with his dearest and best of friends*. The time never *lies heavy* upon him: it is impossible for him to be alone. His thoughts and passions are the most busied at such hours when those of other men are the most inactive. *He no sooner* steps out of *the world* but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him; or, on the contrary, pours out its fears, its sorrows, its apprehensions, to the great *supporter* of its existence.—[*Ibid.*]

26 *Cheerfulness* is, in the first place, the best promoter of health. *Repinings* and secret murmurs of heart give *imperceptible strokes* to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly; not to mention those *violent ferment*s which they stir up in the blood, and those irregular disturbed motions, which they rise in the animal spirits. I scarce remember, in my own observation, to

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facetiarum jucunditas. 25 quies nostra et solitudo, quum &c. semper apud se præsentem habere. perpetuò frui. languere. nec citius. societas vitæ. auctor et defensor. 26 Hilaritas. mætitia. sensim . . . lædere. animi perturbationes.

have met with many old men, or with such, who (to use our English phrase) wear well, that had not more than ordinary gaiety and cheerfulness of heart. *The truth of it is*, health and cheerfulness mutually beget each other; with this difference, that we seldom meet a great degree of health, which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health. Cheerfulness bears the same friendly regard to the mind as to the body: *banishes* all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm.—[No. 387.]

27 There is scarce a thinking man in the world, who is involved in the business of it, but *lives under a secret impatience* of the hurry and fatigue he suffers, and has *formed a resolution* to fix himself, *one time or other*, in such a state as is *suitable to the end of his being*. You hear men every day, in conversation, profess that all the honour, power, and riches, which they propose to themselves, cannot give *satisfaction enough to reward* them for half the *anxiety* they undergo in the pursuit, or possession of them. While men are in this temper, which happens very frequently, how inconsistent are they with themselves! They are wearied with *the toil they bear*, but cannot *find in their hearts* to relinquish it; retirement is what they want, but they cannot *betake themselves to it*; while they pant after shade and covert, they still affect to appear in the most glittering scenes of life: *but sure this is but just as reasonable as if a man should call for more lights when he has a mind to go to sleep*.—[No. 27.]

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Profectō. pellere. 27 apud se ægrē ferre. instituere. aliquando. morti accommodatus. ita iis satisfacere ut. cura. suis laboribus. sibi persuasum est. in se recipere. quod profectō. lucernas poscere.

28 Atticus, *one of the best men of ancient Rome*, was *a very remarkable instance* of what I am here speaking. This extraordinary person, amidst the civil wars of his country, when he saw the designs of all parties equally tended to the subversion of the liberty, by constantly preserving the esteem and affection of both the competitors, found means to serve his friends *on either side*; and while he sent money to young Marius, whose father was declared an enemy of the commonwealth, he *was himself one of Sylla's chief favourites*, and always near that general. During the war between Cæsar and Pompey, he still maintained the same conduct. After the death of Cæsar, he sent money to Brutus *in his troubles*, and did a thousand good offices to Antony's wife and friends, when that party seemed ruined. Lastly, even in that bloody war between Antony and Augustus, Atticus *still kept his place in* both their friendships; insomuch that the first, says Cornelius Nepos, whenever he was absent from Rome, in any part of the empire, wrote *punctually* to him what he was doing, what he read, and whither he intended to go; and the latter gave him constantly an exact account of all his affairs.—[No. 385.]

29 Tully says virtue and *decency* are so *nearly related*, that it is difficult to *separate* them from each other but in our imagination. As the *beauty* of the body always accompanies the health of it, so certainly is decency concomitant to virtue: as beauty of body, with an agreeable *carriage*, pleases the eye, and that pleasure consists in that we observe all the parts with a certain elegance *are proportioned to each other*; so

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28 princeps ille bonorum omnium. exemplo. ex utrâque parte. dum enim. apud Sullam plurimum posse. infortuniis gravatus. retinere. sedulò. 29 verecundia. arctè conjungi. divellere. species honesta. incessus. sibi constare.

does *decency of behaviour*, which appears in our lives, obtain the approbation of all with whom we converse, from the order, consistency, and moderation of our words and actions. *This flows from* the reverence we bear towards every good man, and to the world in general: for to be negligent of *what any one thinks of you*, does not only show you arrogant but *abandoned*. In all these considerations we are to distinguish how one virtue differs from another: *as it is* the part of justice never to do violence, *it is* of modesty never to commit offence. In this last particular lies the whole force of what is called decency; to this purpose that excellent *moralist above-mentioned* talks of decency: but this quality is more easily comprehended by an ordinary capacity, than expressed with all his eloquence.—[No. 104.]

30 *The greatest wits* that ever were produced in one age, lived *together in so good an understanding*, and celebrated one another with so much generosity, that each of them received an additional lustre from his contemporaries, and is more famous for having lived with men of so extraordinary a genius, than if he had himself been the sole wonder of the age. *I need not tell my reader that I here point at* the reign of Augustus, and I believe he will *be of my opinion*, that neither Virgil nor Horace would have gained so great a reputation in the world, *had they not* been the friends and admirers of each *other*. *Indeed* all the great writers of that age, for whom singly we have so great an esteem, *stand up together as vouchers for one another's reputation*. But at the same time that Virgil was celebrated by

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modestia. Quæ omnia efficit ea reverentia, &c. aliorum de se sententias. omnino negligentiam. nam quum sit—tum est. ille philosophus. 30 Viri summi doctissimique. tantâ familiaritate conjuncti. Vix est ut . . . dicam. meâ esse sententia. nisi mutuò se, &c. Nam. sive sibi mutuò famæ constare.

Gallus, Propertius, Horace, Varius, Tucca, and Ovid, we know that Bavius and Mævius were his declared foes and calumniators.—[No. 253.]

31 Among the several qualifications of a good friend, Epictetus has very justly *singled out* constancy and faithfulness as the principal: *to these others have added* virtue, knowledge, discretion, *equality in age* and fortune, and, as Cicero calls it, *morum comitas*, a pleasantness of temper. *If I were to give my opinion upon such an exhausted subject, I should join to these other qualifications a certain *equability or evenness* of behaviour.* A man often contracts a friendship with one whom perhaps he does not find out till after a year's conversation, when on a sudden some latent *ill humour* breaks out upon him, which he never discovered or suspected at his first entering into *an intimacy* with him. There are several persons, who, in some certain period of their lives, are inexpressibly agreeable, and in others as odious and detestable.

It is very unlucky for a man *to be entangled* in a friendship with one, who, by the changes and vicissitudes of *humour*, is *sometimes amiable* and *sometimes odious*; and as most men are at some time in an admirable frame and disposition of mind, it should be one of the greatest tasks of wisdom to keep ourselves well when we are so, and *never to go out of that which is the agreeable part of our character*.—[No. 68.]

32 *There is not, in my opinion, a consideration more effectual to extinguish desires in the soul of man,*

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31 notare. quibus addantur. annorum paritas. Mihi de re sœpissimè agitatâ cogitanti visum est, &c. æqualitas et congruitas. contumacia. consuetudo. impedire. animus. nunc amore, —nunc odium, &c. semper apud se morum jucunditatem conservare. 32 nihil magis valet ad extinguendos corporis appetitus.

than the notions of Plato and his followers upon that subject. They tell us, that every passion which has been contracted by the soul during her residence in the body, remains with her *in a separate state*; and that the soul, in the body or out of the body, differs not more than the man does from himself when he is in his house, or in open air. When, therefore, the obscene passions in particular have once taken root, and spread themselves in the soul, they cleave to her inseparably, and remain in her for ever, after the body is cast off and thrown aside. *As an argument to confirm this their doctrine*, they observe that a lewd youth *going on in a continued course of voluptuousness, advances by degrees into a libidinous old man*; and that the passion survives in the mind when it is altogether dead in the body; nay, that the desire grows more violent, and like all other habits *gathers strength by age*, at the same time that it has no power of executing its own purposes. *If, say they*, the soul is the most subject to these passions, at a time when it has the least *instigations* from the body, we may well suppose she will still retain them when she is entirely divested of it. The very substance of the soul is festered with them, *the gangrene* is gone too far to be ever cured; the *inflammation* will rage to all eternity.—  
[No. 90.]

33 The *jealous man* is not indeed angry if you dislike another; but if you find those faults *which are to be found in his own character*, you discover not only your dislike of another, but of himself. In short, he is so desirous of ingrossing all your love, that he is grieved at the want of any charm, which he believes has power to raise it; and if he finds, by your censures

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vel separatim. cuius pro confirmatione doctrinæ. continuò voluptate adolescere . . . . consenescere libidinosus. annis increscere. Si enim, ut fertur. incitamenta. venenum. vulnus. 33 invidus. ipse sibi proprius.

on others, that he is not so agreeable in your opinion as he might be, *naturally concludes* you could love him better if he had other qualifications, *and that by consequence* your affection does not rise so high as he thinks it ought. If, therefore, his temper be grave or sullen, you must not be too much pleased with a jest, or transported with *anything that is gay and diverting*. If his beauty be *none of the best*, you must be a professed admirer of prudence, or any other quality he is master of, or at least vain enough to think he is.—  
[No. 171.]

34 Among many excellent arguments for the immortality of the soul, there is one drawn *from the perpetual progress of the soul to its perfection, without a possibility of ever arriving at it*: which is a hint that I do not remember to have seen *opened and improved by others* who have written on this subject, though it seems to me *to carry a great weight with it*. How can it enter into the thoughts of man, that the soul, which is capable of such immense perfection, and of receiving new improvements *to all eternity*, shall fall away into nothing almost as soon as it is created? Are such abilities made *for no purpose*? A brute arrives at *a point of perfection that he can never pass*: in a few years he has all the endowments he is capable of; and *were he to live ten thousand more*, would be the same thing he is at present. Were a human soul thus at a stand in her accomplishments, were her faculties to be *full blown*, and incapable of farther enlargements, I could imagine it might fall away insensibly, and drop at once into a state of annihilation. But can we believe a *thinking* being, that is in a perpetual pro-

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abinde colligere. quibus de causis. facetiæ. tantum medioris. 34 inde quod sensim progreditur—nec unquam, &c. demonstrari et explicari. magni esse momenti. in omnia usque saecula. frustra. sumnum usque excellentiæ. si ad millesimum vixerit annum. maturus. sentiens.

gress of improvements, and travelling on from perfection to perfection, *after having just looked abroad into the works of its Creator, and made a few discoveries of his infinite goodness, wisdom, and power, must perish at her first setting out, and in the very beginning of her inquiries?*—[No. 111.]

35 I have seen *many an amiable piece of deformity*; and have observed a certain cheerfulness in *as bad a system of features as ever was clapped together*, which hath appeared more lovely than all the blooming charms of an insolent beauty. There is a double praise *due to virtue, when it is lodged in a body that seems to have been prepared for the reception of vice*; in many such cases the soul and the body do not seem *to be fellows*. Socrates was an extraordinary instance of this nature. There chanced to be a great physiognomist in his time at Athens, who had *made strange discoveries of men's tempers and inclinations* by their outward appearances. Socrates's disciples, that they might *put this artist to the trial*, carried him to their master, whom he had never seen before, and did not know he *was then in company with him*. *After a short examination of his face*, the physiognomist pronounced him the most lewd, libidinous, drunken old fellow that he had ever met with in his whole life. *Upon which the disciples all burst out a laughing*, as thinking they had detected the falsehood and vanity of his art. But Socrates told them, that the principles of his art might be very true, notwithstanding his present mistake; for that he himself *was naturally inclined* to those particular vices

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perspectis Dei operibus visaque divinâ illâ benevolentia, &c.  
 35 multos . . . deformes, eosdem autem amabiles. vultu perquam informi. lande mereri. sita. vitia (pl.) conjungi. mirè revelare. (*Use the phrase tentare scientiam, &c.*) secum conversari. Vultu breviter perspecto. Qnem . . . arridere, &c. naturâ esse propensior.

which the physiognomist had discovered in his countenance, but that he had conquered the strong disposition he was born with by the dictates of philosophy.  
—[No. 86.]

36 *The exuberant and overflowing goodness of the Supreme Being*, whose mercy extends to all his works, is plainly seen, as I have before hinted, *from* his having made so very little matter, (at least what falls within our knowledge,) that does not swarm with life: nor is his goodness less seen in the *diversity*, than in the multitude of *living creatures*. Had he made one species of animals, none of the rest would have enjoyed the happiness of existence; he has, therefore, *specified* in his creation every degree of life, every capacity of being. The whole *chasm* in nature, from a plant to a man, is filled up with divers kinds of creatures, rising one over another by such a gentle and easy ascent, that the little *transitions* and *deviations* from one species to another, are *almost insensible*. *This intermediate space* is so well husbanded and managed, that there is scarce a degree of perception which does not appear in some one part of the world of life. Is the goodness or wisdom of the Divine Being, more manifested in this his proceedings?—  
[No. 519.]

37 Homer has excelled all the *heroic* poets that ever wrote, in the multitude and variety of his *characters*. Every god that is admitted into his poem, acts a part which would have been suitable to no other deity. His princes are *as much* distinguished by their manners *as* by their *dominions*; and even those

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36 Planè manifesta est illa Dei abundans benevolentia. propterea quòd. varietas. animantia. distinguere. hiatus. transire—migrare. propè sensim. Quæ in medio omnia. 37 epici. persona. tum—tum. imperium.

among them, whose characters seem wholly made up of courage, differ from one another as to the particular kinds of courage in which they excel. In short, there is scarce *a speech or action* in the Iliad, which the reader may not ascribe to the person that speaks or acts, *without* seeing his name at the head of it. Homer does not only *outshine* all other poets in the variety, but also in the novelty of his characters. He *has introduced among his Grecian princes* a person who has lived thrice the age of man, and conversed with Theseus, Hercules, Polyphemus, and the first race of heroes. *His principal actor* is the son of a goddess, not to mention the offspring of other deities, who have likewise a place in his poem, and the venerable Trojan prince, who was the father of so many kings and heroes. There is in these several characters of Homer, a certain dignity as well as novelty, which adapts them *in a more peculiar manner* to the nature of an heroic poem. Though, at the same time, to give them the greater variety, he has described a Vulcan that is a buffoon among his gods, and a Thersites among his mortals.—[No. 273.]

38 Ambition *raises a secret tumult* in the soul: it inflames the mind, and puts it into a violent hurry of thought. It is still *reaching after* an empty imaginary good, that has not in it the power to abate or satisfy it. *Most other things we long for* can allay the cravings of their proper sense, and for a while set the appetite at rest; but fame is a good so wholly *foreign* to our natures, that we have no faculty in the soul adapted to it, nor any organ in the body to relish it; *an object of desire placed out of the possibility of frui-*

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neque res, nec sermo. nisi. longè præstare. inducere apud  
Graiorum principes. Princeps in fabulâ. multò magis.  
38 secretò exagitare. persequi. Ea plerumque appetimus,  
quæ, &c. alienus. quo frui desiderio non unquam possumus.

*tion.* It may indeed fill the mind for a while with a giddy kind of pleasure; but it is such a pleasure as makes a man restless and uneasy under it, and which does not so much satisfy *the present thirst*, as it excites fresh desires, and sets the soul on *new enterprises*. For how few ambitious are there, who have got as much fame as they desire, and *whose thirst after it has not been as eager* in the very height of their reputation, as it was before they became known and eminent among men? There is not any circumstance in Cæsar's character, *which gives me a greater idea of him*, than a saying which Cicero tells us he frequently made use of in private conversation: that he was satisfied with his share of life and fame,—*se satis vel ad naturam, vel ad gloriam virisse.* Many indeed have given over their pursuits after fame, *but that has proceeded either from* the disappointments they have met in it, *or from* their experience of the little pleasure which attends it; *the better information or natural coldness of old age;* but seldom *from* a full satisfaction and acquiescence in their present enjoyments of it.—  
[No. 256.]

39 *The reliefs of the envious man* are those little blemishes and imperfections that *discover themselves* in an illustrious character. It is matter of great consolation to an envious person, when a man of *known honour* does a thing unworthy himself: or when any action which was well executed, upon better information appears so altered in its circumstances, that the fame of *it is divided among many*, instead of being attributed to one. *This is a secret satisfaction to these malignants;* for the person whom they before

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jam præsens. novæ res. non minùs ardere. plus laudabilis. vel quòd—vel—vel *quòd with a verb.* 39 Invidis sunt solatio. cerni. honestate præclarus. sit parta. Quæ quibus.

could not but admire, they fancy is nearer their own condition as soon as his merit is shared among others. I remember some years ago, there came out an excellent poem, *without the name of the author*. The little wits, who were incapable of writing it, began *to pull in pieces* the supposed writer. When that would not do, they took great pains to suppress the opinion that it was his. *That again failed*. The next refuge was to say it was overlooked by one man, and many pages wholly written by another. *An honest fellow*, who sat among a cluster of *them in debate on this subject*, cried out, “*Gentlemen, if you are sure none of you yourselves had an hand in it, you are but where you were, whoever wrote it.*” But the most usual succour to the envious, in case of *nameless* merit in this kind, is to keep the property, if possible, unfixed, and by that means to hinder the reputation of it from falling upon any particular person. You see an envious man *clear up his countenance*, if, in the relation of any man’s great happiness in one point, you mention his uneasiness in another; when he hears such a one is very rich, he turns pale, but recovers when you add that he has many children. *In a word*, the only sure way to an envious man’s favour, is not to deserve it.—[No.19.]

40 *Nothing ought to be held laudable or becoming*, but what nature itself prompts us to think so. Respect to all kind of superiors is founded, methinks, upon instinct; and yet, what is so ridiculous as age? *I make this abrupt transition* to the mention of this vice more than any other, in order to introduce a little story, which I think a pretty instance that the most polite age is in danger of being the most vicious. It

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ignoti scriptoris. detrectare. frustrà (incorp. with preced. sentence.) Facetus quidam. disceptans. [Use here the *oratio obliqua.*] ignotus. subito gaudio efferri. Ut uno verbo dicam. 40 tam laudandum. sic breviter transeo.

happened at Athens, during a public representation of some play exhibited in honour of the commonwealth, that an old gentleman came too late for a place suitable to his age and quality. Many of the young gentlemen *who observed the difficulty and confusion he was in*, made signs that they would accommodate him if he came where they sat. The good man bustled through the crowd accordingly; but when he came to the seats to which he was invited, the jest was to sit close, and expose him, *as he stood out of countenance*, to the whole audience. The frolic went round all the Athenian *benchplaces*. But on those occasions there were also particular places assigned for foreigners: when the good man *skulked* towards the boxes appointed for the Lacedæmonians, that honest people, more virtuous than polite, rose all up to a man, and with the greatest respect received him among them. The Athenians being suddenly touched with a sense of the Spartan virtue and their own degeneracy, gave a thunder of applause; and the old man cried out, "The Athenians understand what is good, but the Lacedæmonians practise it."—[No. 6.]

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cujus . . . perceptâ sollicitudine et molestiâ. præ pudore erubescensem. cunei. evadera.

## EXTRACTS FROM MISCELLANEOUS ENGLISH AUTHORS.

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### PRINCELY AMBITION.

Nor only private men covet to join manor to manor, with an endless view of increasing; but commonwealths also, where one would imagine the collective wisdom should think and devise for the best, endeavour to conquer province after province, and act as if they were always to continue, hoping by good government, to render themselves perpetual. But while commonwealths thus extend their limits, they are working their own bane, for all extensive empires determine in a single person. Princes, whether they will place their happiness in the exercise of all sort of virtues, or in the enjoyment of all kind of pleasures, have the means and opportunity, either way, of giving themselves full content. One kingdom will amply do it; yet with restless care they interrupt their sleep, hurt their health, suffer the incommodities of heat and cold, run the hazard of their lives, all to enlarge their territories, and are never satisfied till they can grasp the whole. This insatiable appetite has so prevailed, that even the best philosophers, and most famous lawgivers, except Lycurgus, have formed their models of government rather for increase than preservation; not that they could think such a constitution good or right, but they were compelled to adapt their schemes to the depraved manners and wild passions of mankind.—DAVENANT'S *Essay on Universal Monarchy*.

### SECRESY IN STATE TRANSACTIONS.

Secresy is the very life and spirit of action; where government is so negligent and loose that it cannot be preserved, great designs never take effect, and are like

a mine full of holes and vents, which you can never spring so as to annoy your enemies. It has been ever observed of great princes and captains, that they have been impenetrable that way; their actions are like the effects of thunder,—the blow comes before you hear the noise. Nor can there be a perfect statesman that does not so contrive matters as to keep private the affairs of his own master, and to dive into the secrets of other nations he has to deal with. The Romans had this skill, or virtue, call it what you please, to such perfection, that when King Eumenes, in a solemn manner, came to complain before the Senate of the proceedings of King Perseus, and to show the preparations that prince was then making against the commonwealth, as well what he had opened as the answers made to him from the Senate, were all kept private till the conclusion of that war. And yet about that time, as appears from Livy, there were not fewer in the assembly than a hundred and fifty persons. But where factions reign, secrets of state are seldom preserved. It is a very ancient observation,—“ *Nihil occulti esse in intestinâ discordiâ potest.* ” For, where there are two parties formed in a country, they mutually strive each to defeat the other’s councils, and to bring what mischiefs, disgrace, and disappointments they can one upon another.—*Ibid.*

#### THE DURABILITY OF EMPIRES.

Nothing that is of a hasty growth, can be of a long continuance, which we may see made good in all the operations, either of art or nature. The lordship that Alexander had obtained over the world, was the quick result of victories suddenly gotten; therefore his power, which had not yet taken any root, was short-lived, and in a manner ended with him. The Assyrian and Roman empires, on the contrary, which continued so many centuries, were the slow product of time; the

foundations of them deeply laid by great men, and with much wisdom. It cost many consultations, battles, sieges, much labour, and many a valiant life, to rear up those superstructures, and they were many ages in erecting; but when finished, they were strong and solid fabrics, which were not to be shaken but in a great tract of time, and by very much ill conduct. These governments, firmly established at first, and well rooted, were able to resist the vices of their people, the corruption of their ministers, the lusts, madness, and profusion, or weakness and effeminancy, in a long succession of their princes.—*Ibid.*

#### QUALIFICATIONS FOR A POLITICAL LIFE.

He who writes upon matters of government, should use his utmost endeavours to divest himself of all kind of passion, not only because it obscures his judgment, and renders the faculties of his mind less free in their operation, but by reason that it leads him to mingle with the interests of the public his own inclinations, which often grow so prevalent as to make him forget the duty he owes to that commonwealth of which he is a member; and, guided by hatred or affection, he comes at last to forsake truth, which ought to be their only object, who take upon them, either as historians to relate facts, or, as good citizens and patriots, to handle any high question of state, or as philosophers to correct the manners of the people. To allay that heat, however, which mutual strife has stirred up, to throw off partiality to those whom we have constantly thought in the right, to banish resentments we bear to such as we have ever believed in the wrong, and from having been long a party, to become an upright and an equal judge, is a difficult task;—and yet he must undergo all this who desires to render his writings beneficial to his country.

If such men are to be found, and if they be other-

wise fitted for an undertaking of this nature, they alone have a right to handle these points:—and we venture yet further to affirm, if there can be produced in this realm a set of persons qualified to perform all the functions and offices of state, who have not hitherto given up their names to any faction, and who, in matters of government, are blank and virgin tables, that such, and none but such, ought to have the whole administration of state-business,—that all offices of honour and trust ought to be committed to their hands,—that, if possible, the people should be represented in parliament by none but such sort of men, who, neither entangled in old or new partialities, nor wrought upon by fresh or ancient animosities, might calmly and deliberately debate and pronounce upon the intricate and difficult affairs that lie before them.

—DAVENANT'S *Essays on Peace and War.*

#### IMPARTIALITY IN RULERS.

Great princes give the truest proof of their wisdom and conduct, when they govern steadily, without those sinister arts, which are commonly suggested to them by weak ministers, the mere creatures of popular favour, who have no intrinsic worth in themselves, who could never be taken notice of, nor come at power, but as they are cried up by the voices, and ushered by the strength of their followers of one or of the other party. But though statesmen may sometimes find their account in divisions of the people, it is otherwise with Sovereigns, whose authority is always thereby impaired and lessened; however, the posture of affairs is often such that they cannot be subdued nor reconciled. In such cases, without doubt, a great and wise prince, if the circumstances of things will possibly admit of a perfect neutrality in him, is to incline neither to one nor to the other; for which reason Homer, who is the fountain of policy as well

as of all other knowledge, shows Jupiter, the supreme ruler, reproving the gods and goddesses siding some with the Greeks, and some with the Trojans. And when he vouchsafes to descend upon Mount Ida, he takes part with neither, and is described holding the balance in which the destinies of both are weighed. But when necessity compels the Sovereign to declare himself, which now and then becomes unavoidable where factions have been of long continuance, and are grown so powerful as to shake the throne by their mutual fury; in such a juncture, a prince leaning that way, where he thinks his own dignity safest, and the public welfare most consulted, is to do it with that moderation, mercy, and compassion, that there may be room left for repentance, that the arms of the commonwealth may remain still open for those who desire to return with righter inclinations to her service.—*Ibid.*

#### PUBLIC INCONSTANCY, ILLUSTRATED BY THE HISTORY OF MANLIUS.

There is no truer symptom of a distracted state, thoroughly infected and ripe for innovation, than to see persons publicly accused, courted and followed. If some think them innocent, it is, at least, a high disrespect to that part of the Supreme Power, which is most concerned in the proceedings; and if this part be despised and insulted, it is a mark that your government is loose and weak, and that your laws are impotent. But if they are guilty, it is a sign that guilt has many favourers and protectors; than which there cannot be a more melancholy prospect. The Romans, till they were quite corrupted, behaved in another manner towards those who lay under popular accusations, of which Machiavel gives a very remarkable instance in the case of *Manlius Capitolinus*; who began to make parties, and raise tumults, in Rome, both against the senate and the laws.

From Livy's statement, it was evident how well that government was constituted, and how well that people was disposed; for in this case, though the nobility and he were great friends, and fierce defenders of one another's interests, none of them, not his very relations, appeared on his behalf; and whereas at other trials, the friends of the criminal used to accompany him to the bar in mourning, and with all other circumstances of sadness that they could think of, to work the judges, if possible, to compassion; Manlius went alone, without so much as one friend to attend him. The tribunes of the people, who were otherwise always opposite to the nobility, and created on purpose to balance their power, when they found the design tending to the ruin of them all, they joined heartily with them to remove so common a destruction: and the people of Rome were zealous for any thing that made for their advantage, and lovers of anything that crossed the nobility, though they had also their kindness for Manlius, nevertheless, when the tribunes cited him, and referred him to the judgment of the people, they condemned him to death, without any consideration of his former services. Our author adds, that in the whole of the Roman history, there is not an example, that with more efficacy demonstrates the justice of the commonwealth in all its orders and degrees of men; seeing that no citizen appeared in the defence of Manlius, who was a person of known virtues and endowments, and had done many honourable things, both in public and private; and the reason was, because the love to their country had a greater influence upon them than any other respect; and the consideration of the present danger of their affairs being stronger than the memory of his past merits, they chose to free themselves by decreeing his death.—*Ibid.*

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## DESCRIPTION OF THE EARLY BRITONS.

Britain was by the ancients accounted the greatest island of the known world. It extends from north to south nearly seven hundred miles, and about two hundred miles in the breadth of its most extended angles. It was anciently called Albion, by the Romans, and some time before Cæsar, it was called Britannia.

The Britons were little known abroad, before the first entrance of the Romans into their isle, or the preparations and inquiries they made with a view to that expedition. Only those of their coasts which were opposite to Gaul and Belgium, were frequented by merchants from thence, who became thereby acquainted with them, but little with the inland provinces: and these were the men, from whom Cæsar drew his best intelligence concerning the country he intended to invade.

All that we find related of them by any credible witnesses or authority, before the Romans entered, is, that the whole country was filled with infinite numbers of people, greatly abounding in all sorts of cattle or beasts, both wild and tame; their houses poorly built, and scattered all over the country, as every man liked, and at smaller or greater distances as they were invited by the fertility of soil, or the convenience of wood or of water. They lived most upon milk, or flesh which they got by hunting; little upon corn, which was not in much esteem or plenty among them. What clothes they wore to cover any parts of their bodies, were usually of the skins of beasts; but much of their body, as arms, legs, and thighs, was left naked, and in many of them, the whole:—what was naked, was painted blue. This was universal among them, whether esteemed an adornment, or a cause of terror to their adversaries, or a mark to distinguish them from all their neighbours that came among them, as friends or as enemies.

Their towns were most upon their coasts, and founded for the advantage of havens, and the recourse of strangers from the continent, to buy and sell or exchange wares with those of the island. These inhabitants were much more civilized than those of the inland country, by commerce and intercourse with other nations, especially the Gauls, who had long before been civilized by the Roman colonies. The commodities exported out of the isle, were chiefly hides and tin; which last was peculiar to this country, and in much use abroad, both in nearer and remoter regions, where this island was chiefly known by the product of this commodity, conveyed among them at so great distances, and so much in request. Some silver they had, but not in common use, as having few mines, and little knowledge how to improve them; little iron, and that, too, used either for arms or for rings, which was a sort of money current among them: the rest was of brass, which was brought from abroad, and employed only for this use.

Their language, customs, and religion, were generally the same with those of the Gauls, before the Roman conquests in that province, which were much earlier than in Britain: this affinity made them frequently assist the Gauls upon the coasts, in their wars against the Romans, and gave the first occasion of Cæsar's invading Britain for revenge and safety, as well as conquest and glory.

Their government was like that of the ancient Gauls, of several small nations under several petty princes; which seems to have been the original government of the world, and deduced from the natural force and right of paternal dominion. Whether these small British principalities descended by succession, or were elected by the advantages of age, wisdom, or valour in the families of the prince, is not recorded. Upon great or common dangers, the chief commander of all

their forces was chosen by common consent in general assemblies.

Their forces consisted chiefly of infantry, and yet they could draw great numbers of horse into the field upon great occasions. They likewise used chariots in fight, which, with short scythes fastened to the ends of the axle-trees, gave cruel wounds, great terror, made fierce charges upon the ranks of their enemies, and were of much force to break or disorder them. Their common arms were small shields, but very large swords, which expressed more desire of wounding their enemies, than defending themselves.

In their religion and their laws they were wholly governed by their Druids: these were the only persons of any sort of learning in these nations, and this they derived by long tradition among them. It consisted in the observation of the heavens, knowledge of the stars and their courses, and thereby the presages of many events, or at least seasons, wherein the vulgar are greatly interested. The rest was formed of their doctrines of religion, forms of divine worship, and instructions in morality, which consisted in justice and fortitude. Their lives were simple and innocent, in woods, caves, and hollow trees; their food of acorns, berries, or other mast; their drink, water: which made them respected and admired, not only for knowing more than other men, but for despising what all others valued and pursued; and by their great virtue and temperance they were suffered patiently to reprove and correct the vices and crimes, from which themselves were free. All this together gave them such authority and veneration among the people, that they were not only the priests, but the judges too, throughout the nation. No laws were instituted by princes or common authorities, without the proposal or approbation of the Druids; no person was punished by bonds, strokes, or death, without the judgment and sentence of the Druids,—from a belief that men would never

submit to the loss of their liberties, or lives, unless they believed it was inflicted upon them by a Divine authority.—SIR W. TEMPLE.

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### THE SYSTEM OF WAR PURSUED BY THE NATIVE AMERICANS.

The maxims by which these native barbarians regulate their military operations are well suited to their own particular state, and the nature of the country in which they act. They never take the field in numerous bodies, as it would require a greater effort of foresight and industry than is usual among savages, to provide for their subsistence during a march of some hundred miles through dreary forests, or during a long voyage upon their lakes or rivers. Their armies are not encumbered with baggage or military stores. Each warrior, besides his arms, carries a mat and a small bag of pounded maize, and with these is completely equipped for any service. While at a distance from the enemy's frontier, they disperse through the woods, and support themselves with the game which they kill, or the fish which they catch. As they approach nearer to the territories of the nation which they intend to attack, they collect their troops, and advance with greater caution. Even in their hottest and most active wars they proceed wholly by stratagem and ambuscade. They place not their glory in attacking their enemies with open force. To surprise and destroy is the greatest merit of a commander, and the highest pride of his followers. War and hunting are their only occupations, and they conduct both with the same spirit and the same arts. They regard it as extreme folly to meet an enemy who is on his guard upon equal terms, or to give battle in an open field. The most distinguished success is a disgrace to a leader, if it has been purchased with any considerable

loss of his followers; and they never boast of a victory, if stained with the blood of their own countrymen. To fall in battle, instead of being reckoned an honourable death, is a misfortune which subjects the memory of a warrior to the imputation of rashness or imprudence.—ROBERTSON's *America*.

#### THE DESOLATION BROUGHT BY THE NORTHERN BARBARIANS INTO EUROPE.

Wherever the barbarians marched, their route was marked with blood. They ravaged or destroyed all around them. They made no distinction between what was sacred and what was profane. They respected no age, or sex, or rank. What escaped the fury of the first inundation, perished in those which followed it. The most fertile and populous provinces were converted into deserts, in which were scattered the ruins of villages and cities, that afforded shelter to a few miserable inhabitants whom chance had preserved, or the sword of the enemy, wearied with destroying, had spared. The conquerors who first settled in the countries which they had wasted were expelled or exterminated, by new invaders, who, coming from regions farther removed from the civilized parts of the world, were still more fierce and rapacious. This brought new calamities upon mankind, which did not cease until the north, by pouring forth successive swarms, was drained of people, and could no longer furnish instruments of destruction. Famine and pestilence, which always march in the train of war, when it ravages with such inconsiderate cruelty, raged in every part of Europe, and completed its sufferings. If a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would, without hesitation, name that which elapsed from the death of

Theodosius the Great, to the establishment of the Lombards in Italy.—ROBERTSON'S *Charles V.*

#### DESCRIPTION OF THE ROMAN ROADS.

All the Roman cities were connected with each other, and with the capital, by the public highways, which, issuing from the forum of Rome, traversed Italy, pervaded the provinces, and were terminated only by the frontiers of the empire. If we carefully trace the distance of the wall of Antoninus to Rome, and from thence to Jerusalem, it will be found that the great chain of communication, from the north-west to the south-east point of the empire, was drawn out to the length of four thousand and eighty Roman miles. The public roads were accurately divided by milestones, and ran in a direct line from one city to another, with very little respect for the obstacles either of nature or of private property. Mountains were perforated, and bold arches thrown over the broadest and most rapid streams. The middle part of the road was raised into a terrace which commanded the adjacent country; it consisted of several strata of sand, gravel, and cement, and was paved with large stones, or in some places near the capital with granite. Such was the solid construction of the Roman highways, whose firmness has not yet entirely yielded to the effort of fifteen centuries to destroy them. They united the subjects of the most distant provinces by an easy and familiar intercourse; but their primary object had been to facilitate the marches of the legions; nor was any country considered as completely subdued, till it had been rendered in all its parts pervious to the arms and authority of the conqueror. The advantage of receiving the earliest intelligence, and of conveying their orders with celerity, induced the emperors to establish, throughout their extensive dominions, the regular institution of posts. Houses were everywhere erected

at the distance only of five or six miles, each of them was constantly provided with forty horses, and, by the help of these relays, it was easy to travel a hundred miles in a day along the Roman roads. The use of the posts was allowed to those who claimed it by an imperial mandate; but though originally intended for the public service, it was sometimes indulged to the business or convenience of private citizens.—*Ibid.*

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### 1. RISE OF MODERN TRADE AND COMMERCE.

The cities of Italy seem to have been the first in Europe which were raised by commerce to any considerable degree of opulence. Italy lay in the centre of what was at that time the improved and civilized part of the world. The crusades, too, though by the great waste of stock and destruction of inhabitants which they occasioned, they must necessarily have retarded the progress of the greater part of Europe, were extremely favourable to that of some Italian cities: The great armies which marched from all parts to the conquest of the Holy Land, gave extraordinary encouragement to the shipping of Venice, Genoa, and Pisa, sometimes in transporting them thither, and always in supplying them with provisions. They were the *commissaries*, if one may say so, of those armies; and the most destructive frenzy that ever befel the European nations, was a source of opulence to those republics. The inhabitants of trading cities, by importing the improved manufactures and expensive luxuries of richer countries, afforded some food to the vanity of the great proprietors, who eagerly purchased them with great quantities of the rude produce of their own lands. The commerce of a great part of Europe, in those times, accordingly, consisted chiefly in the exchange of their own rude, for the manufactured produce of more civilized nations. Thus the wool of

England used to be exchanged for the wines of France and the fine cloths of Flanders, in the same manner as the corn in Poland is at this day exchanged for the wines and brandies of France and Italy. A taste for the finer and more improved manufactures was, in this manner, introduced by foreign commerce into countries where no such works were carried on. But when this taste became so general as to occasion a considerable demand, the merchants, in order to save the expenses of carriage, naturally endeavoured to establish some manufactures of the same kind in their own country. Hence the origin of the first manufactures for distant sale, that seems to have been established in the western provinces of Europe, after the fall of the Roman Empire.—ADAM SMITH's *Wealth of Nations*, b. iii., c. 3.

## 2. DESCRIPTION OF NOMADIC LIFE.

Among nations of shepherds, a more advanced state of society, such as we find it among the Tartars and Arabs, every man is, in the same manner, a warrior. Such nations have commonly no fixed habitation, but either live in tents, or in a sort of covered waggons, which are easily transported from place to place. The whole tribe or nation changes its situation according to the different seasons of the year, as well as according to other accidents. When its herds and flocks have consumed the forage of one part of the country, it removes to another, and from that to a third. In the dry season, it comes down to the banks of the rivers; in the wet season, it retires to the upper country. When such a nation goes to war, the warriors will not trust their herds and flocks to the feeble defence of their old men, their women and children; and their old men, their women and children, will not be left without defence, and without subsistence. The whole nation, besides, being accustomed to a wandering life, even in time of peace, easily takes the field in time of war.

Whether in marches as an army, or moves about as a company of herdsmen, the way of life is nearly the same, though the object proposed by it be very different. They all go to war together, therefore, and every one does as well as he can. Among the Tartars, even the women have been frequently known to engage in battle. If they conquer, whatever belongs to the hostile tribe is the recompense of the victory; but if they are vanquished, all is lost, and not only their herds and flocks, but their women and children, become the booty of the conqueror. Even the greater part of those who survive the action are obliged to submit to him, for the sake of immediate subsistence. The rest are commonly dissipated and dispersed in the desert.—*Ibid.* b. v., c. 1.

### 3. DECAY OF MILITARY DISCIPLINE AMONG THE ROMANS.

Many different causes contributed to relax the discipline of the Roman armies. Its extreme severity was perhaps one of those causes. In the days of their grandeur, when no enemy appeared capable of opposing them, their heavy armour was laid aside as unnecessarily burdensome, their laborious exercises were neglected, as unnecessarily toilsome. Under the Roman emperors, besides, the standing armies of Rome, those particularly which guarded the German and Pannonian frontiers, became dangerous to their masters, against whom they used frequently to set up their own generals. In order to render them less formidable, according to some authors, Dioclesian, according to others, Constantine, first withdrew them from the frontier, where they had always before been encamped in great bodies, generally of two or three legions each, and dispersed them in small bodies through the different provincial towns, from whence they were scarce ever removed but when it became necessary to repel an invasion. Small bodies of soldiers, quartered in trading and manufac-

turing towns, and seldom removed from these quarters, became themselves tradesmen, artificers, and manufacturers. The civil came to predominate over the military character; and the standing armies of Rome gradually degenerated into a corrupt, neglected, and undisciplined militia, incapable of resisting the attack of the German and Scythian militias, which soon afterwards invaded the western empire. It was only by hiring the militia of some of those nations to oppose that of others, that the emperors were for some time able to defend themselves. The fall of the western empire is the third great revolution in the affairs of mankind, of which ancient history has preserved any distinct or circumstantial account. It was brought about by the irresistible superiority which the militia of a barbarous has over that of a civilised nation; which the militia of a nation of shepherds has over that of a nation of husbandmen, artificers, and manufacturers. The victories which have been gained by militia have generally been, not over standing armies, but over other militias in exercise and discipline inferior to themselves. Such were the victories which the Greek militia gained over that of the Persian empire; and such too were those which, in later times, the Swiss militia gained over that of the Austrians and Burgundians.—*Ibid.* b. v., c. 1.

#### 4. EFFECTS OF INDUSTRY ON NATIONAL REVENUE.

Artificers, manufacturers, and merchants, can augment the revenue and wealth of their society by parsimony only; or, as it is expressed in this system, by privation, that is, by depriving themselves of a part of the funds destined for their own subsistence. They annually reproduce nothing but those funds. Unless, therefore, they annually deprive themselves of the enjoyment of some part of them, the revenue and wealth of their society can never be in the smallest

degree augmented by means of their industry. Farmers and country labourers, on the contrary, may enjoy completely the whole funds destined for their own subsistence, and yet augment at the same time the revenue and wealth of their society. Over and above what is destined for their own subsistence, their industry annually affords a neat produce, of which the augmentation necessarily augments the revenue and wealth of their society. Nations, therefore, which, like France or England, consist in a great measure of proprietors and cultivators, can be enriched by industry and enjoyment. Nations, on the contrary, which, like Holland and Hamburg, are composed chiefly of merchants, artificers, and manufacturers, can grow rich only through parsimony and privation. As the interest of nations so differently circumstanced, is very different, so is likewise the common character of the people. In these of the former kind, liberality, frankness, and good fellowship, naturally make a part of their common character; in the latter, narrowness, and a selfish disposition, averse to all social pleasure and enjoyment.—*Ibid. b. v., c. 9.*

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#### CHARACTER OF ALFRED.

For fifteen years after the restoration of Alfred, England enjoyed universal repose. During four years only of the latter part of his reign, he experienced formidable hostilities from an invasion conducted by Hastings, the most renowned of piratical heroes, which afforded scope for the virtues, as well as abilities of Alfred. He set free the wife and sons of that famous freebooter, who had been made prisoners: he caused vessels to be built twice as long as those of the enemy, both steadier and swifter, as well as higher, not formed after the Frankish or Frisian model, but as he himself thought they might be most serviceable. His cultiva-

tion of the ornamental arts did not blind him to the dignity of the useful arts. He devised means of measuring time, in order to improve it, and he was on this occasion the first improver of ship-building, and the founder of a naval force. He continued to compose Anglo-Saxon poetry throughout his busy life: his propensities to literature grew up in a general state of the grossest ignorance.

He brought together such scholars as the time afforded, to remedy this evil, among whom his biographer, Asser, was conspicuous. Envyng their knowledge of Latin, he acquired that language in his thirty-eighth year, sufficiently to translate Bede, the only book of Saxon history then extant; Orosius, to whose text he added his own information, or account of Germany and of northern voyages; and Boëthius, whose representations of the natural equality of men, and whose invectives against tyrants, he, with at least as generous a spirit, rendered into Anglo-Saxon verse. He enforced education by refusing to promote the uneducated; and at an advanced period of his reign, he who was called by his biographer "The Truth-teller," thanked God that those who sat in the chair of the instructor, were then capable of teaching. In any age or country, such a prince would be a prodigy. Perhaps there is no example of any man who so happily combined the magnanimous with the mild virtues, who joined so much energy in war, with so remarkable a cultivation of the useful and beautiful arts of peace, and whose versatile faculties were so happily inserted in their due place and measure, as to support and secure each other, and give solidity and strength to the whole character. That such a miracle should occur in a barbarous age and nation; that study should be thus pursued in the midst of civil and foreign wars, by a monarch who suffered almost incessantly from painful maladies; and that it so little encroached on the duties of government, as to leave him for ages the popular model for exact

and watchful justice, are facts of so extraordinary a nature, that they may well excuse those who have suspected that there are some exaggeration and suppression in the narrative of his reign. But Asser writes with the simplicity of an honest eye-witness. The Saxon Chronicle is a dry and undesigned compend. The Norman historians, who seem to have had his diaries and note-books in their hands, choose him as the glory of the land which was become their own. There is no subject on which unanimous tradition is so nearly sufficient evidence, as on the eminence of one man over others of the same condition. The bright image may long be held up before the national mind. This tradition, however paradoxical the assertion may appear, is in the case of Alfred, rather supported than weakened by the fictions which have sprung from it. Although it be an infirmity of every nation to ascribe their institutions to the contrivance of a man, rather than to the slow action of time and circumstances, yet the selection of Alfred by the English people, as the founder of all that was dear to them, is surely the strongest proof of the deep impression left on the minds of all, of his transcendent wisdom and virtue; juries, the division of the island into counties and hundreds, the device of frank-pledge, the formation of the common or customary law itself, could have been mistakenly attributed to him by nothing less than general reverence. How singular must have been the administration of which the remembrance so long procured for him the character of a lawgiver, to which his few and general enactments so little entitled him.

Had a stronger light been shed on his time, we should have undoubtedly discovered in him some of those characteristic peculiarities which, though always defects, and generally faults when they are not vices, yet belong to every human being, and distinguish him from his fellow men. The disadvantage of being known to posterity by general commendation, instead

of discriminating description, is common to Alfred with Marcus Aurelius. The character of both these ornaments of their station and their species, seems about to melt into abstractions, and to be not so much portraits of man, as models of ideal perfection. Both furnish a useful example that study does not disqualify for administration in peace, or for vigour in war, and that scrupulous virtue may be combined with vigorous policy. The lot of Alfred forbade him to rival the accomplishments of the imperial sage. But he was pious without superstition; his humbler knowledge was imparted with more simplicity; his virtue was more natural: he had the glory to be the deliverer as well as the father of his country; and he escaped the unhappiness of suffering his authority to be employed in religious persecution.—SIR J. MACKINTOSH.

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#### THE SPEECH OF ANTONIO SODERINI, BEFORE THE MAGISTRACY OF FLORENCE, IN DEFENCE OF A POPULAR FORM OF GOVERNMENT.

It would certainly be very easy, most worthy citizens, to demonstrate that the writers on civil affairs have not been so free of their praises on a popular government as on that of a single prince, or one under the administration of the nobles: yet as the desire of liberty is of long standing, and in a manner natural in this city, and the conditions of the citizens suited to equality, a very necessary foundation of popular governments, it ought, doubtless, to be preferred by us before all others. This has, indeed, been unanimously determined in our consultations, that the city should be governed in the name and by the authority of the people. Popular government, however, must be reduced under due order and regulation, which consists principally in two fundamental points: the first is, that all places of honour and profit, both in the city and through-

out its dominions, be from time to time bestowed by a general council of all those who are by our laws qualified for a share in the government, and no new laws be passed without the approbation of this council. Hence, as it will not be in the power of private citizens, or any particular conspiracy, or secret intelligence, to bestow places of dignity and authority, so none will be excluded from them by the passions, or at the pleasure of others, but they will be distributed according to the good qualities and deserts of men; nor will it be in the power of one or a few, by new laws, and with the authority of the magistracy, to introduce another government, because he can make no alteration in the present without the consent of the universal council. The second fundamental point is, that resolutions of importance, that is, such as concern peace or war, the examination of new laws, and, in general, all things necessary to the administration of such a city and dominion, be debated by magistrates particularly appointed to those charges, and by a more select council of prudent and experienced citizens, deputed by the popular council. For the knowledge of state affairs not falling within the capacity of every one's understanding, it is necessary that they should be managed by such as are equal to the charge. Besides, such matters often require dispatch and secrecy, and therefore cannot come under the consultations or resolutions of the multitude. Nor is it necessary for the preservation of liberty, that such affairs should be debated in very large assemblies: for liberty remains secure while the distribution of offices, and the enactment of new laws, depend on universal consent. Provision then being made with relation to these two points, the government becomes truly popular, the liberty of the city well founded, and the laudable form of the republic fixed and durable. How easily these two fundamental props may be provided, and what great advantages they will produce, is not only demonstrable by many reasons, but will appear most

evidently by example. For as to the government of the Venetians, though it belongs only to the nobles, yet these nobles are no other than private citizens, and are so numerous, and of such different qualities and conditions, that it cannot be denied to partake in a great measure of a popular form of administration, and it may in many particulars be imitated by us; and yet it is founded chiefly on those two bases, on which that republic has for so many ages preserved, together with its liberties, union, and civil concord, and is advanced to so great a height of glory and grandeur. Nor has the union of the Venetians proceeded from their situation, as many imagine; for in that situation may possibly arise, and sometimes have actually arisen, contentions and seditions; but a form of government so well modelled, and so well proportioned in all its parts, could never fail of producing such precious and admirable effects. Neither ought we to be less moved by our own than by foreign examples; but then we are to consider them in a contrary light, for our city had never a form of government like to this, which has been the cause that our constitution has been always subject to frequent changes, sometimes trampled on by the violence of tyrannies, at others suffering terrible breaches from the ambitious and covetous contentions of a few, and sometimes shaken and endangered by the unbridled licentiousness of the multitude. And whereas cities were built for the quiet and happy living of the inhabitants; the fruits of our governments, our happiness, our repose, have been confiscations of goods, banishments, and beheadings of our miserable citizens. The regulations introduced into the parliament differ not from those of former times in this city, which produced nothing but contentions and calamities, and after infinite vexations, both public and private, at last ended in tyrannies. How much more prudent then is it to avoid those forms of governments which, from reason and example among ourselves, we may be assured are

pernicious, and to embrace such as, by reason and example of others, we may be satisfied are salutary and happy! For the mere force of truth obliges me to say that, in our city, a government, constituted in such a manner as that a few citizens shall be invested with an immoderate authority, will be a government of a few tyrants, who will be so much more pernicious than a single tyrant, as an evil becomes greater and does more mischief the more it is multiplied. And if there were no other causes, the difference of opinions, with the ambition and various desires of men, would not afford any hopes of a lasting agreement; and discord, which is highly pernicious at all times, would be more so in the present juncture, when you have sent into exile so powerful a citizen, and are deprived of so important a part of your state, and when all Italy is in the greatest danger from a foreign army within its bowels. It has been very rarely, and perhaps never absolutely in the power of the whole city to regulate itself according to its discretion; but since by the divine favour you have power now put into your hands, Heaven grant that you may not, to your own infinite prejudice, and to the eternal disgrace of the Florentine prudence, lose the opportunity of laying the foundation of a free government, so well regulated, as not only to render yourselves happy while it lasts, but to promise you its perpetuity, and to leave for an inheritance to your children and posterity such a treasure, and such a happiness, as neither you nor your progenitors ever possessed or knew.—GUICCIARDINI: (*translated by GEOFFRY FENTON, 1618.*)

THE REPLY OF ANTONIO VESPUCCI TO THE ABOVE,  
ON THE SAME OCCASION.

If a government, most worthy citizens, modelled according to the form proposed by Antonio Soderini, could produce the desired effects with the same ease as is delineated, he must certainly be a man of a very

corrupt taste, who should desire any other government in our country; he would be a very bad citizen, who was not already in love with the form of a republic, in which virtue, merit, and worth, were the chief recommendations to notice and honour. But I cannot comprehend what grounds we have to hope that a government wholly placed in the people, will produce such great benefits. I know well what reason teaches, what experience shews, and what the authority of able men confirms, that in so great a multitude there are not to be found that prudence, that experience, and that order from which we can promise ourselves that the well informed shall be preferred to the ignorant, good men to bad, men of experience to such as never had the management of any business. For as from a judge of no skill or capacity we can expect no righteous sentence, so from a people full of confusion and ignorance cannot be hoped, unless it be by chance, any prudent or reasonable choice or resolution. And can we believe that in public governments what can hardly be discerned by wise men, who mind no other business, should be known and distinguished by an unskilful and inexperienced multitude, composed of persons of so great a variety of talents, conditions and customs, and men wholly taken up with the business of their particular callings,—not to mention that the immoderate conceit which every one will have of himself, will excite them all to the desire of honours? Men, besides, will not be content in a popular government with acquiring the honourable benefits of liberty, but will all aspire to the principal stations, and intermeddle in debates on affairs of the highest importance and difficulty. For the modesty of giving place to one who has more knowledge, or more merit, reigns less among us than in any other city; but persuading ourselves that of right we ought all to be on a level in every respect, the posts of virtue and worth, if left in the power of the multitude, will be confounded; and this ambitious

desire diffusing itself through the greater part, will put more power into the hands of the less knowing and less deserving, for being many more in number, they will have the greatest power in a state constituted in such a manner, that opinions are counted not weighed.

What security then will you have that, content with the form that you would introduce at present, they will not quickly confound the schemes, so wisely projected, by new inventions, and imprudent laws? Wise men in such a case have no power to resist, and those accidents, which are at all times dangerous in such a government, will be much more so now, because it is the nature of men when they part from one extreme, in which they have been held by violence, to run wilfully to the other extreme, without stopping in the middle. Thus he who gets free from a tyranny runs headlong, if not stopped, into an unbridled licentiousness, which may also justly be called a tyranny; because a people too resembles a tyrant, when it gives to the undeserving, and takes away from the meritorious; when it confounds degrees and distinctions of persons: and its tyranny is perhaps the more pestiferous, in proportion as ignorance is the more dangerous, as it has neither weight, nor measure, nor laws, than malignity, which at worst is directed by some regard, is restrained by some bridle, and confined within some bounds.

From these causes, and from the nature of human affairs, which commonly decline and alter for the worse, it is more to be feared that those imperfect regulations, with which you propose to begin, will in process of time be entirely disordered, than to be hoped that either by time or opportunities they will be brought to perfection. But have we not examples of our own, without seeking them from others? Was ever this city under the absolute government of the people without being full of divisions, without being shaken in every part, and falling into factions, which have at last made way for a sudden revolution in the state? And if we

must needs look out for foreign examples, why should we not remember that a government wholly popular was the cause of so many tumults in Rome, that, had it not been for the military skill, and love of arms, the life of that republic would have been but of a short date? Why cannot we put ourselves in mind that Athens, a most flourishing and most powerful city, lost its empire, and afterwards fell under slavery to its own citizens and to foreigners, by no other means than by managing the weighty matters of state according to the resolutions of the multitude? But I see no reason why it should be said that, in the method already introduced into the Parliament, liberty is not preserved entire: for all affairs are referred to the disposition of the magistrates, who are not perpetual, but changed, nor elected by a few, but, being approved by many, have, according to the ancient custom of the city, their election determined by lot. How then can they be appointed by factions, or at the will of particular citizens? We shall have a much greater certainty that the most important affairs will be examined and directed by the best informed, most experienced, and gravest persons, who will manage them with an order, secrecy, and dispatch, quite different from those of the people, who are incapable of such matters, and are sometimes most profuse in expenses where there is the least need, and at other times, when there is the greatest necessity, so close and niggardly, as oftentimes, for the sake of saving a very small sum, to run themselves into vast expenses, and dangers. The weakness of Italy, and in particular of our own country, are highly worth our concern. How imprudent then would it be for us, when we have need of the most skilful and experienced physicians, to put ourselves into the hands of those who have least skill and experience! It is your duty to consider, in the last place, that you will keep your people in greater quietness, and more easily induce them to take such resolutions as are beneficial to themselves, and to every

individual, by giving them a moderate share of power and authority; for, by referring every thing absolutely to their disposal, there will be danger of their becoming insolent, and too difficult and refractory to the counsels of your knowing and well-disposed citizens.—*Ibid.*

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### PROGRESS OF PRINCELY TYRANNY.

Power is a plant that from a small seed will grow to a prodigious height; it will draw to its own roots all the nourishment, and it will so spread itself as to overshadow whatever is round about it; it is not difficult to interrupt its beginnings, but when it has attained to its full strength, it is hardly to be shaken; we should contemplate “*primus dom inandi spes in arduo; ubi sis ingressus adeos studia, et ministros.*” Before a prince has fully established his dominion, common interest may unite his neighbours in a common danger, but if he be suffered to fix himself strongly, fear, interest, and flattery, will intervene: nations will crowd in, and beg they may be admitted to receive his yoke; some will want his protection, some will request his aid, in order to oppress others; some states will perhaps submit, as being careless who has the dominion, so they may have the trade and riches; and there is no sort of corruption that will not enter into the hearts of commonwealths, princes, and their people, when once the virtuous thoughts of defending public liberty are extinguished: so that a king, who by the cowardice or folly of some of his neighbours, is suffered to become an overmatch for the rest, will in no long course of time have the whole world slaves, either to his fortune, or to his power; and if some sparks of virtue and courage remain in any single nation, so as that it should hold out for a while, and desire to preserve

natural freedom, it will be left to stand alone, or rather mankind will become so depraved, as that all the rest will give their helping hands, and join in its destruction.—DAVENANT.

### THE FIVE AGES OF EMPIRES.

Which way soever we consider great empires, whether in their infancy, in their blooming youth, in their manhood and full strength, or in their declining age, we shall find mankind in all these several periods of time, afflicted with wars, famine, bloodshed, thraldom, and devastations. They are brought forth with pangs, and the first exertions of their vigour are destructive to their neighbours. As they spread themselves further, it is still with destruction of others. It is true, their youth is full of courage, heroic ardour, magnanimity, and of all that we call virtuous, while they are in the early chase of glory:—but what is this renown they hunt after? Is not the foundation of it laid in battles, sieges, sackings, and those other effects of war, which involve mankind in various sorts of misery? But when they are come to manhood or full strength, ruin grows more extensive: they are no longer warmed with the virtuous desire of fame, but inflamed with ambition. They range about for prey wantonly, and not out of hunger; they vex not here and there a city, but lay whole regions waste. They kill of others, or lose themselves, twenty, forty, or a hundred thousand men in one battle; and when they are quite debauched with power, then follow breaches of faith, stratagems, circumventions, inobservance of treaties, oppression of vassals, frauds, perjury, rapes, murders, burnings, and all the other monsters with which the earth is pregnant, after she has engendered with the god of war. When these great empires again arrive to their old and declining age, the diseases contracted for want of action, affect and interrupt the peace and felicity of mankind, as much as the furious excursions of their youth and man-

hood. For be it either in a commonwealth, or in a single person, power never gets to a very eminent height, but it runs into all sort of corruptions, and there is rarely any sound health in the body politic, but while it is kept in motion. But where they are come to their decrepid age, they do not, like natural bodies, whom time has weakened and wasted, fall gently, and by insensible degrees. These mighty fabrics, indeed, the parts of which were strongly cemented at first, endure many shocks, storms, disasters, and attempts, before they are entirely overthrown.—*Ibid.*

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